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THE
GRAND TRIALL
OF TRUE
Conversion.

O R,
Sanctifying Grace appearing and
acting first and chiefly in the
THOUGHTS.

A T R E A T I S E

Wherein. these two *Mysteries*
are opened.

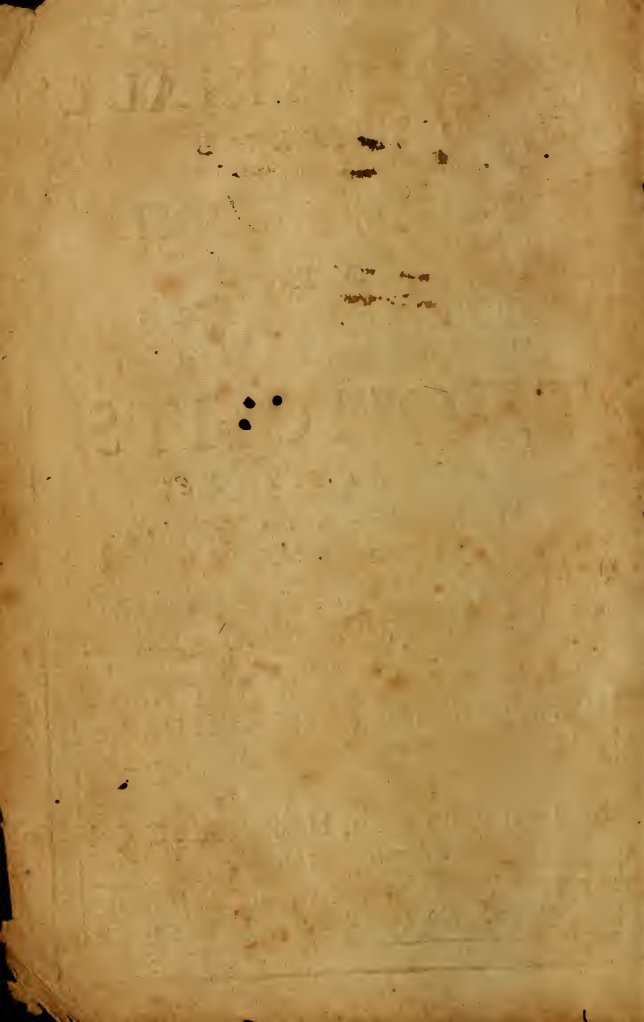
I. *The Mystery of Iniquity*
Working in Mans Thoughts by corrupt Nature.

II. *The Mystery of Holiness*
Working in the Thoughts of Sanctified persons.

Together with *Precious Preservatives* against
Evill Thoughts.

By JOHN BISCO, Minister of the Gospel
in *Thomas Southwarke*

LONDON, Printed by M. S. for G. Everſden at the
Maiden-head in Pauls Church yard. 1655.



~~William Kelly~~

~~2nd Book~~



TH O U G H T S are the *First-borne* of the soule, the *Beginning* of its *strength*, for the bringing forth either of good or evil. Our Thoughts are made up into affections and purposes, and then they are made out into works and actions. The *sinfullnesse* of *Nature* appears most in the disorder of our Thoughts, and the *power* of *Grace* in the due Government of them. The *Apostle James* saith, *He that offendeth not in word, I may say much more, He that offendeth not in Thought, the same is a perfect man, and able to rule the whole body. He is a Saint indeed, that is so in Thought.*

The ensuing Discourse containes a learned, clear and spirituall Revelation of the *Mystery* of mans Thoughts. Shewing both how the *Mystery of Iniquity* worketh in the Naturall mans Thoughts; as also how the *Mystery of Holiness* worketh in the Thoughts of men Regenerate: And therefore (having perused this Book) I judge the Publishing of it in Print very profitable for the help of All, who desire to study and know their owne hearts, and there to Sanctifie God both in shutting them (with a holy indignation) against all evill Thoughts, and in opening them (with a holy delight) for the entertaining and lodging of those that are Good

July 7th,
1655.

JOSEPH CARYL.

To the Honourable

T H O M A S A N D R E W S

Alderman of the City of L O N D O N,
and President of *Thomas* Hospitall.

*An overflowing fullnesse of all heavenly
Graces, and all watchfull prepara-
tion for the Glory that shall
be revealed.*

Much Honour'd Sir ;

IT is the promise of the
All-Glorious God to
honour those that *ho-
nour* him. We honour
God when we confesse him to
be as he is in himself, and in his
glorious actings to us: All the
glory that we are able to give to
God, stands in cordiall, verball,
and reall acknowledgments:
The *most High* is infinitely above
our highest praises and perfor-
mances.

2 There

2 There be 4 speciall wayes whereby God honours men.

1 When he raiseth them out of nothing, worse then nothing, yea, from the very depth of hell, to a height of heavenly honour, happines, and holines in Christ Jesus, whereby he makes them *more excellent then their neighbors.*
 Prov. 12. 26. for all true Christians are right *honourable* and truly *royall*; they are *loyall* subjects, and a *Royall Priesthood*; they are really the lowest, yet the highest people; lowest in their own sense, highest in Gods sight.

1 Peter
 2. 9.
 Exod. 19.
 6.
 Rev. 1. 6.
 &
 5. 10.

2 God honours men when he gives them hearts to serve him in a faithfull and fruitfull subjection to his will. The service of God is not only our duty, but also our priviledge and preferment.

3 When he raiseth men to places of eminency above others, and makes them faithfull in employing their power for
 God,

DEDICATORY.

God, and piously prudent in their publick deportment.

4 But the highest honour shall be hereafter in heaven, when all the Saints shall be filled brim full with grace and glory.

We cannot honour God until he hath honoured us; we cannot give glory to God, until we have received glory from him. We honour him, because he first honours us: *grace & glory.* 2 Cor. 3.
18.

Sir, God hath honoured you with the truest honour in *Christ*, and given you a heart to honour him again. I cannot forget your holy zeale, and Christian courage that you have openly manifested in standing up for Jesus Christ, in owning and pleading his cause against such as endeavoured to pervert and subvert the purity of Gospel Ordinances, and the power of Religion. And I am confident that the righteous God will not forget your zeal for his cause, and love to his servants. God

THE EPISTLE, &c.

Malachi
3. 16.

God hath his *Booke of remembrance*, and *Hand of reward* : There shall not a good thought, word, or work in his people passe without secret record, and *open reward*.

Mat. 6.

Your speciall bounty and favour to my selfe, ingageth me to apprehend any opportunity of due and deserved acknowledgement : But that which is the strongest and most predominant Motive to quicken me to this Dedication, is your constant holy affection to the Gospel of *Jesus Christ*, his pure worship, and most precious wayes.

Sir, My hearts desire is that all the thoughts of God may be mercy and peace unto you ; that he would be pleased to add many happy years to your dayes, and when you have served God your compleat time, advance you to a *Heaven* of eternall glory, a *Haven* of perfect rest, a *Paradise* of all possible perfections, through the free grace of God in *Jesus Christ* : Which shall be the prayer of him who is

*Your Servant in the Worke
of the Gospel.*

JOHN BISCO.



The mystery of Mans thoughts opened.

2. Cor. 10. 4, 5.

*For the weapons of our warfare are not
carnall, but mighty, through God,
(or to God) to the pulling down of
strong holds,*

*Casting down imaginations, and every
high thing that exalteth it selfe a-
gainst the knowledge of God, and
bringing into captivity every
thought to the obedience of Christ.*

IN the spirituall appearing
of the King of glory to
the soule, the mighty
power and work of the
Spirit of grace doth chief-
ly appeare in these two things.

1. In discovering the defilement and disorder of mans naturall thoughts. 2: In setting and settling the thoughts in a holy order and spirituall frame of obedience.

The thoughts of every man as they act in corrupt nature, are the great enemies of King *Iesus* ; they do strongly oppose his Ruling in and over mans soul; they sit in the throne commanding and carrying our affections and actions, untill the thoughts be cast down, changed and brought under the command of Christ, there cannot be that constant conformity in our affections and wayes that the Royall Law requires.

Vers. 2.

In the second verse of this Chapter we find, there were some that conceived unjust thoughts against the holy Apostle, looking upon him *as though hee walked according to the flesh*. The false Teachers charged this upon the Apostle that he preached in a low carnall way, making use of fleshly fraile helps, as humane learning, Arts, Tongues, and enticing words of mans wisdom, setting out himselfe more then Christ : they cry downe the Apostle, that themselves

Ἐκκληΐσαι ὑ-
μας θελεῖσι.
Ut vos exclu-
dant nempe a
me, hoc est a
doctrina mea
avellant,
Paræus.
metaphora a
procis quibus
comparat pseu-
do-Apostolos,
Piscator.
Ἐκκληΐσαι.
variant tamen
codices & in
quibusdam est
ἐκκληΐσαι.

⁹ ⁷ ⁶ ⁵ ⁴ ³ ² ¹ ⁰
 ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ٠

Includere
concludere.

*Nunquā
significat*

سج

*quam includere
concludere con-
stringere sicut
captivus Car-
ceri includitur,
ut Gal. 3. 22.
Syrus videtur
legisse*

*ἑισκλεῖσαι ὑ-
μᾶς vel συγ-
κλεῖσαι ὑμᾶς
id est, includere
vel concludere
vos. Piscator.
Arabs eadem
voce usus est
qua Syrus*

حس

חכס

*Ligavit Con-
strinxit Raphe-
lengius.*

חכס Heb.

חכס Chald.

חכס Syr.

חכס Arab.

*Ligavit alliga-
vit Constrinxit
inclusit, conclu-
sit. Schindler.*

حس

*they would include you , that you might
zealously affect them.*

The plain sense whereof is this , they make shew of the highest affection to your souls, but faignedly for self-ends ; for this they do , that they may include and shut you up in themselves in their own doctrines and opinions, as in a *Prison* : they would loosen you from us (sayes *Paul*) that they might tie you fast to themselves. Corrupt Teachers promise liberty, but they imprison mens judgements in their own unsound Tenents.

And this the Arabick version also im-
ports

يريدون حبسكم

*They would imprison you , or tye you to
themselves in opinion and affection.*

In the third verse *Paul* cleareth him-
selfe and his ministry from this imputa-
tion , *For though we walke in the flesh,
we do not war after the flesh* : that is ,
though we be cloathed with a mortall
body , and do carry about us a body of
death , reliques of corruption , from
which we cannot bee freed , untill this
earthly body be filled with death.

We

*Conclusit, & incarcerationavit, in vincula carceremve
conjecit & in iis detinuit. Golii Lexicon.*

We do not war after the flesh: we do not exercise our Ministry in a carnal, corrupt way: though wee act in a fleshly feeble outside, yet not in a fleshly feeble manner in the work of our Ministry. We do not manage the war of the flesh, as the Syriack reads it: all our warring is against the flesh.

For the weapons of our warfare are not carnall, but mighty through God, (or to God) to the pulling down of strong holds. *Vers. 4.*
 τὰ ὅπλα
 τῆς ἐξουσίας
 ἡμῶν ἐστὶν ἐν
 κα.

1. From the Instrumentall cause, *We do not war after the flesh, sayes Paul, for the weapons of our warfare are not fleshly.* Such as the weapons are, such is the warfare; the weapons that we use in our preaching are spirituall, those spirituall Truths of Gods word inspired from the *Spirit of Truth*, therefore our warfare is not carnall.

2. Our weapons are not weak, but *mighty through God*, overthrowing all that is fleshly in men, they are powerfull, therefore spiritual, the more spirituality, the more strength.

3. They are *weapons of Gods power* (as the Syriack renders it) weapons whereby God puts forth the highest greatness of his power.

اللَّهُ يَدْعُو
 إِلَى

What meant by strong holds

4. They are *mighty*, through Gods might working with, and by them; their power in acting is wholly from God.

qua
 co^ωατὰ τῶ
 Θεῷ.

Potentia Deo,
 vel secundum
 Deum, vel ex
 Deo. Calvin.

5. They are *mighty to God*, as the marginall Note hath it, the *weapons* that we use in our Ministry do exalt God his glory, as the first and last in all our preaching.

Ad subversio-
 nem munitio-
 num.

3. He proves his Ministry to be spiritual, and not carnal from the spirituall efficacy and effects thereof. God makes it effectual for the *pulling down of strong holds*, conquering and casting down the imaginations and thoughts of mens spirits, for the subduing of all that is carnal, and corrupt in them, for the framing their hearts, and thoughts to a conformity unto Christ. Carnal preaching can never make carnal hearts spiritual; the spirits of darkness cannot be conquered, but by spiritual weapons.

Quest.

Ans.

What are those spiritual weapons?

That divine Doctrine discovered in the Gospel, quickened by the power and presence of *Gods Spirit* in the faithfull and fervent dispensation thereof.

Πρὸς καθάρσε-
 σιν ὀχυρωμά-
 των.

To the *pulling down of strong holds*, or fortifications, rebellious strong holds (as the Syriack reads it) the divine weapons wherewith we fight, do prevaile to the storming

storming, taking, and overthrowing those strong holds in sinners, which stand out rebelliously against *King Jesus*.

What are these *strong holds*?

Some by these forts understand whatsoever doth oppose it selfe to Christ and his Gospel; but I conceive here is a further meaning according to the Metaphor.

Every wicked thought and worldly lust in sinners doth oppose Christ as enemies to his government; but they cannot properly be called a *strong hold*. A single man rising up is easier subdued and taken than a *strong hold*, that may cost much time and blood.

A *strong hold* is that special sin whereby the *strong man* Satan holds possession of mens souls, and that which mainly keeps them from giving up their hearts to the *King of glory*.

1. 'Tis evident Math. 12. 43, 44. that the heart of every man naturally is the Devils house, wherein he rules and keeps possession till he be dispossessed by a stronger power.

All unregenerate men and women are spiritually possesst by the Divil; therefore when a temporary faith comes in, the *unclean spirit* is said to go out,

Quest.

Ans.

Metaphorice sic appellat quicquid Christo ejusque Evangelio sese opponit Dr. Sclater

Mat. 12. 44.

Ἐπιστρέψω

εἰς τὸ οἶκόν μου

ὅθεν ἐξήλθον.

and sinners are called *his house*.

2. Satan hath his *strong holds* in sinners, whereby he holds them with a strong hand, and wherein his chiefeſt Trust is.

3. These fortifications are 1. Mans mountainous thoughts and imaginations, which I shall demonstrate in its proper place. 2. That particular darling defilement which is predominant in the sinners affections, that bosome *Dalilah* sin which of all other they are most unwilling to part with. Many a man may be drawn to leave some sins, yea all, except some one sin of profit or pleasure; this is that strong hold wherein Satan rests securely, and enslaves sinners under his power. Now the first and great worke of Gods spirit in the Ministry is to lay siege to these *strong holds*, to take and demolish them, and thereby Satan is quite disposed and driven out of his house: this is called *a preparing the way of the Lord*, the making a people ready and prepared for the Lord.

Vers. 5.

מחשבתא

מחשבתא

Chald & Syr.

Cogitatio.

Casting down imaginations (or thoughts) as the Syriack renders it, and every height (thus tis in the originall, and thus the Syriack & Beza also renders it) that exalts it selfe against the knowledge of God.

Λόγους καθαρεύντες καὶ πᾶν ὕψωμα ἐπαυρό-
μενον, & *omnem altitudinem*, Syrus.

When the word of God comes with a divine power upon mens souls, it casts down their corrupt thoughts and imaginations. 1. As they are the Divels *strong holds* whereby he holds men as his bond-slaves. 2. As they are the great enemies of the Lord Christ and his Kingdome, which cannot be set up in mans soule, unlesse these thoughts be first cast down. 3. They are thrown down from that principality, predominancy and power which they usurp in and over sinners. Their thoughts do command and carry their affections and corrupt their speeches and actions.

And every height that exalts it selfe; there is a casting down of every height of thoughts and affections that *lifts up it selfe against the knowledge of God*. 1. against that knowledge and manifestation of God that is given to every man in those common principles of light at their comming into the world.

Rom. 1. 18,

19, 20.

Joh. 1. 9.

2. Against that discovery of God in Christ that is given in the Holy Scriptures. Tis the highest aggravation of sin when tis acted, not only against the Law of God, but also against the light and

καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὸ ὑπακοῦν τῷ Χριστῷ.

and knowledge of God.

And bringing into captivity every thought to the obedience of Christ. We make them Captives to the obedience of Christ. Thus the Syriack. Where the Ministry of the Gospel comes in power, it doth not onely conquer and cast downe these thoughts which rise up against the Lord Christ, but also captivates and conformes every thought to the Lawes of Christ.

This expression (*leading captive*) imports three things. 1. A taking and overpowring mans naturall thoughts by taking away the power of that Corruption which raiseth them continually against King *Jesus*.

2. A holding them under a continued captivity, that they never break loose, and get power again in us: Mans naturall thoughts neither are, nor can be subject to the law of God, they will always be rising, though under chains.

3. A putting in a new power into the mind, wherby our thoughts are, strongly sweetly & freely brought into subjection to Christ. Our natural corrupt thoughts are the Captives, our new spirituall thoughts are the free subjects of Christ.

Heere are three eminent degrees whereby

whereby the Ministry of the Gospel proceeds and works upon the thoughts, in bringing in sinners to Christ.

1. It conquers their carnal and corrupt thoughts.

2. It takes and holds them Captives :

3. Frameth their thoughts into a holy order and obedience.

The Weapons of our warfare.

The Ministry of the Gospel is here compared to a *warfare*, and so in *Tim.*

1. 18. *War a good Warfare*; that is, discharge the duties of the Ministry as thou oughtest : The Hebrew word *Saba* is rendred sometimes *warfare*, sometimes *Ministry*.

σεβτδν εν
αυτοῖς ἡ κα-
λην σεβτδν.
σεβτδν λε-
τεργία.

The life of every Christian is a continuall warfare: but Ministers of the Gospel are more eminently *men of war*, not only in respect of their Saintship, but chiefly in relation to their Ministeriall service : they fight not onely against Principalities and Powers of darkness, but principally against that principality and power which these have in mens souls. The Devils will draw up all their strength to disturb those who would dethrone them to pull down that office which is erected for the pulling downe of their strong holds.

2. They

The first work of grace is

2. They war against mens lusts, which are as near and dear to the sinner as his *right hand and right eye*, yea as himselfe, yea, as his own soule; the worke of the Ministry cannot be done but by *warring*: the word spoken in the Ministry is the sweetest *peace*, but the work performed therein is the sharpest *warfare*.

In the words of the Text we have these three things mainly observable.

1. Here is an evident expression and description of sinners, as they stand in their old estate, by the depravation, disobedience, and defilement of their thoughts.

2. The first and grand evils that are cast out and cured by the word of Truth comming with power upon mens soules are evill exorbitant thoughts.

3. The power of Renewing grace that comes into the soule by the preaching of the Gospel doth primarily and principally manifest it selfe in casting down, changing, crucifying, and captivating mens thoughts.

The first and great work of the *Spirit of Grace* in the conversion of sinners by the Ministry of the Gospel is upon their thoughts. Here are four expressions in the

the text that doe mainly and primarily hold forth the thoughts : these *strong holds* and *heights* are chiefly in mens thoughts. If once the thoughts be subdued, sanctified, and set in frame, the affections, and all the actings of the visible conversation will be in a holy heavenly order of obedience.

In handling this doctrine of the *thoughts*, there are three *mysteries* which I will endeavour to open. 1. The *mystery of iniquity*, which worketh in mans thoughts before renewing. 2. The *mystery of sanctity*, which acteth in mans thoughts after the renewing of the heart : both these are held forth in this Text.

3. The *mystery of Satanicall injected* thoughts wherewith the Saints are much *buffeted* : these black blasphemous thoughts are as so many Darts which Satan casteth into the holiest hearts : many precious soules walke sadly and sorrowfully, not being acquainted with the rise of these wicked thoughts, and the grounds of support that the Scripture discovers.

For the clearer understanding of thoughts in their mysterious qualities we must first know what *thoughts* are in their

their proper entity and being.

Cogitatio est respectus animi ad evagationem pronus.

Cogitare dicitur tripliciter, sc.

actualis consideratio intellectus, discursus ejus, & operatio potentiae cogitativae. Aquinas. 22. 9. 2.

1. *Thoughts* (as *Augustine* observes) are sometimes taken for any actual operation of the understanding. *Job* 20.

2, 3. *Thoughts* are confined to the spirit of understanding.

2. *Thoughts* more properly are the movings, and actings of the thinking, considering, meditating power of the soule, which is in mans understanding, or spirit.

Aquinas calls a thought the actual consideration of the understanding, and operation of the thinking power. Thus thoughts are made distinct acts from purposes and intents, *Heb* 4. 10.

3. Yet most properly thoughts are those musings of the minde which are acted in the Speculative part of mans understanding.

My purpose is to speake of *Thoughts*, as they are taken in this last and strict sense; for the distinct understanding whereof I will draw up what I conceive from the Scriptures in this description.

Thoughts are those musings and meditations, conceits and considerations, apprehensions, and imaginations, heart-speakings with, and speculations of things which the mind of man frameth and

and formeth within it selfe, by the help of fancy.

Thoughts are properly the *actings* and *agitations* of the minde: therefore the Greek word *Dianoia*, which is used for *Thoughts*, signifies also the *minde* and *agitation of the minde*.

There are three things that must concur to make up a *thought* which is truly ours.

Thoughts are those first more simple motions and actings of mans mind which the Scripture calls musings, meditations, considerations, ponderings, heart-talkings; they are those porings and parleys of our mind with objects presented to it.

A thought is 1. an Internall viewing, or looking upon things let into the minde. 2. a Soul-conception. 3. a Speaking with our selves. 4. the Acting of the minde in meditation.

1. It is a *Contemplation*, a beholding things in the minde: there are mentall eyes as well as bodily, *Eph. 1. 18.* the Apostle speaks there of *the eyes of the mind*. Now when these internall eyes do actually look upon an object; This is called a *Thought*.

2. Thoughts are *soul-conceptions*, as
lusts

Διανοια
cogitatio mentis
agitatio, mens.
Passor.
2 Pet. 3. 1.
Ephes. 2. 3.
Hebr. 10. 16.
Cogitatio est
actio mentis,
Zanch.

Περὶ τῆς νο-
φῶς τῆς οφ-
θαλμῆς τῆς δι-
νοίας ὑμῶν.

lusts are conceived in the hearts of men, so are thoughts, Isay 59.4. *they conceive mischiefe upon all objects presented the mind of man begets some thoughts.*

3. Thoughts are commonly called the *speaking of the heart*, and in the heart, when the minde talkes with the things that come into the soule, with the things that we desire and delight in, feare or favour, therefore in *Deut. 15. 9.* a Thought is called a word in mans heart, or with his heart. *Keep thy selfe least therē be a wicked word in thy heart:* thus it is in the Hebrew; the Greek saith a hidden word, *Deut. 9. 4. Speak not thou in thy heart, saying.* *Psal. 14. 1. The foole hath said in his heart.* It is mans speaking in, or within himselfe, *Mat. 9. 3, 4.*

דבר עם
לנגד
לאמר

Math. 9. 3, 4.
τίνας ἢ ἡγάμ-
ματιων εἶπον
ἐν αὐτοῖς.

Psal. 119. 15.

Psal. 120. 1.

Gen. 24. 62.

פוח cum pun-

cto sinistro,

locutus est ore

aut Corde,

cogitavit, me-

ditatus est,

διαλογίζομαι

cogito: Collo-

qui jermocinari

intra se, id est,

apud se in ani-

mis suis, Luc. 5.

21. Mat. 21. 25.

It is observable that the Hebrew word פוח *suach*, which is used for meditation, or thinking, *Psal. 77. 47. 13.* signifies both to think and to speak in the mind.

And the Greek word *Dialogizomai*, which is often used in the New Testament, signifies, both to think and to talk within our selves, that is in our mindes with our selves: the minde is the mouth of mans soule, thoughts are

are the language and *speeches* of the heart. The objects presented to the mind are the companions with whom our hearts converse, and our thoughts hold discourse continually; for he that thinkes of any thing with himselfe, iustaines as it were a double person: the *thinking musing* power is the common room or receptacle, wherein all objects that come to speak with our thoughts or wills or affections, do make their abode, and walk up and down till the judgment can passe upon them.

Hebræis
Dicere est cogitare.

4. Thoughts are the *actings* and agitations of the mind in meditations.

1. Thoughts are those conceits and meditations that the minde of man formeth and frameth within it selfe; their rise is from within, though the things presented to us bee from without: Thoughts are the forgings of mans heart.

Prov. 6, 14.

2. The fictions and formings of the minde, *Gen. 8 21*.

יצר לו
האדם
Prov. 6, 14.

3. They are *Webs*, spun and woven out of mans heart, Egges of the mindes laying, *Esay 59. 4. They conceive mischief, and hatch Cickatrice Egges, and weave Spiders webs*, which are their thoughts of iniquity.

Vers. 7.

Gen 6. 5.
and 8. 21.

מלשון

127

1. Chron. 28. 9
and 29. 18.

4. Thoughts are *creatures* of the mindes making. How many thousand creatures doth mans heart frame within it selfe every day? herice they are expressly called, the *formings* of the thoughts of mans heart: the *figments* of mans heart: that is, thoughts are the creatures which the heart of man formeth & makes continually out of the objects presented to the mind; as the Potter doth his vessels out of the clay that is before him: this is the propriety of the Hebrew word *jetzer*, & it hath much fulnes & elegancy in it.

This is a clear character whereby we may discern our owne thoughts from those that are meerly the Divels.

1. There are evil thoughts which are altogether ours.

2. Others which are Satans and ours together. 3. There are wicked thoughts that are cast into our hearts, onely from without, namely, *Satans* blasphemous thoughts which are presently cast out with abundance of abhorring and indignation. Such thoughts being formed by the *Divel*, and comming onely from without, and no way from within, they fasten no defilement upon us, for *that which comes from within us that defiles us.*

Mat. 15. 9, 20

3. The

3. The minde of man formeth and conceiveth *thoughts* in and by it selfe, or by the help of the fancy.

Quest. What is this fancy?

Answ. It is an inferior power of the soule, which is placed in the middle of the interior senses, and bordereth between the senses and the understanding. This fancy is the former of many strange notions and conceits.

2. The office of the fancy, in relation to thoughts, is to offer and present the appearances, or likenesses of things to the understanding, out of which the mind of man begets thoughts, and meditations: the office of *imagination* is to minister matter to our understanding to work upon.

Whatsoever species, representation, or image of things appears at any time in our fancies, is at the same time imprinted in our understanding. *Imaginations* are as the matter out of which our thoughts are formed.

Quest.

Answ.

Sensus interiores sunt tres: sensus communis, phantasia & memoria.

Phantasia 2 est sensus interior gignens novas imagines.

Phantasia menti offert phantasmata.
Piccolominius.



Gen. 6. 5, 6, 7.

Vers. 5.

And Jehovah saw, that the wickedness of man was much on the earth, and every imagination of the thoughts of his heart was onely evill every day.

Vers. 6.

And it repented Jehovah that he had made Man on the earth, and it grieved him at his heart.

Vers. 7.

And Jehovah said, I will blot out Man whom I have created, from the face of the earth, from man unto beast, unto the creeping thing, and unto the fowle of the heavens: for it repenteth mee that I have made them.

IN these words we have three things presented to our view.

1. The Bill of Indictment which is brought in against the men of the old world.

2. The

2. The evidence which is given in.

3. The dreadfull sentence that passeth upon them.

1. The Indictment stands still upon record in the first vers, *The wickedness of men was much & great on the earth.* Their iniquity was now filled up and come to be intollerable. Here are four circumstances that doe extreemly aggravate their wickednesse.

1. It was *Universall*, both in respect 2. Pet. 2. 5. of persons and places : It was not a few men that were guilty , but all, except a very few : neither was it committed in som one part or corner of the earth, but in all places ; *it was much on the earth.*

בארץ

in terra.

2. This wickednesse of the old world was *Superlative* and transcendent, it was now grown up to a full height.

3. It was an *Inveterate* wickednesse, along time continued, seven hundred years at least.

This impiety of the old world began to rise at the birth of *Enos*, for then began men profanely to call on the name of Jehovah. Gen. 4. 26.

Enos was borne when *Seth* was 105 years old, and the world 235. as a learned man observes. Gen. 5: 8. anno mundi 235.

2. About the time of *Henochs* translation

station it began to be of much strength.

4. This wickednesse of the old world was now *incurable* and incorrigible: divers means had been used to restrain and reclaim them; but they hated to be reformed, and desperately hardened themselves against all.

Vers. 5.

2. The grand capital condemning wickedness which is alledged against the sinners of the old world, is the *evil* of thier thoughts: *all their thoughts were evil continually*. They were filled with Idolatries, adulteries, murthers, blasphemies, and fundry other notorious sins; yet we find not these particularly alledged in the Bill of indictment, but their thoughts rather; these are the chief evils for which they stand here indicted.

2. The *evidence* is the highest that can be, the great Judge himselfe was an eye-witnesse against them: *Jehovah saw the wickedness of men*.

Vers. 7.

3. The sentence it selfe speakes the most dreadfull and dismall desolation that hath been seen since the world began: the Lord denounceth a universall cutting off of Man and Beast *from the face of the earth*.

In the beginning of the Chapter God had declared against the wickednesse of men,

men, and prefixed a certaine tearm of years, wherein he would wait for their repentance: he had also predicted the time of their excision, except they repented; but these Gigantive fighters against God are so far from repenting for sins past, that they go on dayly to *fill up the measure of their sins*. Therefore at length God prepares to take revenge upon these Rebels: this is the sum and scope of these words.

And Jehovah saw: Thus 'tis in the Hebrew, *when Jehovah saw*: Thus some read it.

וַיֵּרָא
וַיֵּרָא
pro
& vidit.

But was he ignorant what would be the event? was he deceived in his expectation? Oh no: this is spoken after the manner of men, and it imports these four things.

1. Gods most accurate *inspection* and attention to all the actings of men, even the most secret thoughts of their hearts.

2. it shews us what are the Epicurean Atheisticall imagination of sinners; they thinke that God doth not see or take notice what men act upon the earth, *Psal. 10. 11. They say in their hearts God hath forgotten, he hides his face that he may not see for ever.*

Job 22. 13.

3. It signifies Gods gentleness and long sufferance beyond what can be in man, in that being so long and greatly provoked by these Giants, yet doth not hasten down his judgements.

4. It speaks to us his great justice and wisdom, that he doth not pronounce sentence against the most desperate sinners, till matters are exactly weighed and looked into. God from eternity foreknew the impenitency of men, and immutably decreed his judgements.

As. 13. 18.

And that every imagination of the thoughts of mans heart was only evill continually.

In these words the Spirit of God discovers, 1. what was the great provoking wickednesse of those notorious sinners of the old world. 2. The fountain of all that superfluity of sin which brake forth in their lives, it was their evil thoughts: the whole fiction of their thoughts: Tremelius and Junius render thus, *and every figment and thought of mans heart was only evill at all times.* But according to the Hebrew, tis thus to be read, *every fiction of the thoughts of his heart*; that is,

וכל יצר
מחשבת
לבו
Omne figmentū
Cogitationum.

1. Whatsoever mans heart formeth and thinketh, or formeth by thinking: thus *Piscator* very expressely.

2. The

2. The whole frame of the thoughts of their hearts was *evill*, wicked, *onely evill, every day, and all the day long.*

Every word in the text hath its weight, to aggravate the wickednesse of these men.

The *heart of man* according to Philosophers is the seat of life; but in the Scriptures it is the seat of the soule, and principall of the understanding minde; will, affections, and motions: it is put here chiefly for the minde and thinking power in mans soul; his heart is the shop wherein all his thoughts are formed and forged, and they are called the fictions of mans heart; and all these are said to be *evill* in naturall men, not one excepted.

Now that *thoughts* are here to be taken properly for the musings and imaginations of mens hearts, is evident by comparing *Gen. 8. 21.* which answers to this Text.

Where God in mercy gives us this promise, saying, *I will from henceforth curse the earth no more for mans cause: though the imagination of mans heart be evill from his childhood.*

By *imagination* here is meant that which the mind and understanding by thinking frameth and deviseth: as
chap.

כִּי יֵצֵר לֵב
הָאָדָם רָע

Quamvis figmentum cordis, id est cogitationes cordis.
Piscator.

וכל יצר
מחשבה

chap. 6. 5. thus Mr. Perkins and others expound it.

Piscator sayes, that this figment or imagination of mans heart is the thoughts of the heart.

We have the like expression of mans thoughts in 1. Chron. 28. 9. Jehovah searcheth all hearts, and understandeth every imagination or fiction of the thoughts: that is, the whole frame, and framing of the thoughts. The Hebrew word *jetzer* signifies any thing that the heart first imagines, formeth, &c.

And in this sense Mr. Perkins takes thoughts in any text, for the framings and devisings of mans thinking power, as is evident by his own words.

By thoughts or imaginations in Gen. 6. 5. (sayes he) can nothing else be meant, but that which is devised and plotted in the thoughts of mans heart: so Salomon speaking of an heart which God hateth, sayth, it is framing or thinking thoughts of wickednesse, Prov. 6. 18.

יצר,
Finxit formavit, finxit mente cogitavit imaginatus est.
Vnde יצר?
fictio aut figmentum & cogitatio.
Munster:

Whereby tis evident, that the meaning of this Text is plainly this: The whole frame and fabrick of mens thoughts, every thought framed and formed by their hearts was evil.

2. They were altogether wicked; there was

was no good in any of their thoughts : these Giants of the old world had not one good thought in their mindes, like those in *Psal. 10. 4.*

3. *All their thoughts were altogether wicked every day, col-haiom, all day long, and all the dayes of their life ; that is, perpetually without ceasing : and it repented Jeshovah that he had made man, &c.*

כל היום

God hath no passions nor contrary affections, for he is unchangeable : but this *grieving* and *repenting* are spoken after the manner of men ; and the intent of these speeches is to hold forth these two things.

1. That mans evill thoughts are exceedingly offensive and provoking to God.

2. That God would now destroy his creatures that he had made. This is cleerly expressed in vers. 7.

And the Lord said, I will destroy Man whom I have created, from the face of the earth, both Men and Beasts : For as the Beasts were made for man, so they became subject to vanity and destruction through mans iniquity.

Gen. 1. 26.

Gen. 3. 17.

Rom. 8. 20.

The sense and intendment of the words being thus cleared, I will now endeavour through the light and assistance of

of the great searcher of the thoughts to open the mysterious qualities of the *Thoughts*, and 1. the *mystery of iniquity* which worketh in every mans thoughts untill they are really renewed.

This Scripture that I have opened doth clearly discover the horrid hatefull iniquity and impiety of mans naturall corrupt thoughts, and the deadly effects and fruits therof.

In the opening of this first mystery I will discover and demonstrate the iniquity of mans naturall thoughts.

1. In certain generall positions.
2. In fundy particular actings, wherby the manifold mysterious ways of sin working in mens thoughts will more evidently appear.

1. *Position.*

The thoughts of every man and woman by corrupt nature are exceeding *sinfull* and profane.

For the full understanding of this position, there be two things that I must demonstrate.

1. That there are *thought-transgressions*.
2. That the thoughts of all unregenerate men are full of wickedness and vanity.

1. There

1. There are *thought-sins* : much sin is acted in our thoughts: carnal thoughts are sinfull evils. The Scripture tells us expressly, that the *thoughts of mans heart are evill, vain, and wicked* : That there is sin enough in mans thoughts to provoke God to destroy a whole world, and to *curse the earth*.

Gen. 6. 5.
and 8. 21.
Jer. 4. 14.

We have a full Text, Prov. 24. 9. *the thought of foolishnesse (or of a foolish thing) is sin*. 1. The thought of the fool is sin. Thus *Piscator* reads it; that is. all the thoughts of ignorant unsanctified men are *sin*.

זמח אילת
חשאר

2. The thought of a *foolish thing*, that is, of that which is vain, empty, unprofitable, is sin : thus things that are *vain* and unprofitable are said to be *foolish*, Ephes. 5. 4. *foolish speaking* (which is there condemned) is vain, unprofitable talk. So *Titus* 3. 9. *foolish questions* are such as are *unprofitable* and *vain*.

Καὶ μωρολογία.

The law of God is broken not only by vile filthy thoughts, but also by vain *foolish* idle thoughts.

It is an Hebrewism, as

3. A *thought of foolishnesse*; that is, a *foolish thought*, a vain empty thought : thus the Scripture calls a wicked man a *man of iniquity*, Esay 55. 7.

איש און
vir iniquitatis.

4. A *foolish vain thought* is *sin*, that is,

a great sin: thus in the Scripture phrase *sin* is often put for a most sinfull and damnable act: as *Dent. 15. 9. Job. 15. 24. If I had not done among them the works that none other man did, they had not had sin: that is, so great sin; and James 4. 17. To him that knoweth to do good, and doth it not, to him it is sin, a very great sin.*

Now because men usually think that they may take more liberty in their thoughts then in their visible works, I will therefore give in Reasons from Scripture whereby it will more evidently appear that all irregular thoughts are sinfull evils.

Reason 1.

1. Evill thoughts are transgressions of the holy Law of God, which commands and calls for the love and service of our thoughts, as well as of our words and works, *Mat. 22. 37. Jesus said unto him, thou shalt love the Lord thy God with all thy heart and with all thy thoughts: thus the words are in the originall, and thus learned Passor. reads them* If God must be loved with our whole mind, then certainly he must be honoured and served with all our thoughts, which are the actings of the mind. The Royall Law is spirituall binding our thoughts to obedience

Καὶ ἐν ᾧ ἡ
 διαβολὰ οὐ
 Marc. 12. 30.
 Luk. 10. 27.

Rom. 7. 14.

bedience as strictly as our words and works.

2. Mans thoughts are censured and condemned by the word of God, Heb. 4. 12.

1. It is a Judge of the thoughts of the heart, it passeth sentence upon them as a Judge.

2. The word rebukes and sentenceth the sinner for his thoughts, 1. Cor. 14.

24, 25. The Unbeliever is rebuked and judged of all that prophecy; for what? for the secret thoughts of his heart, which are made manifest by the searching Ministry of the Word. The Law reproving mans thoughts, clearly proveth that thoughts are transgressions of the Law. yea, the Lord Christ who first gave the Law, and best knew the true intent and extent of his own law, doth sharply rebuke the Scribes for their evill thoughts, Mat. 9. 3.

3. Evill thoughts are abominations which are exceeding hatefull unto God, Prov. 13. 26. tis expressly said, that the thoughts of an evill man are abomination unto Iehovah. He hates them with a height of hatred, as the word properly imports.

Nothing is the object of Gods hatred but sin. Salomon speaking of a heart which

Reason 2.

Ο λόγος τῶ
Θεοῦ κριτικὸς
ἐνθυμήσεων
καὶ ἐννοιῶν
καρδίας.

Reason 3.

חושבת
יהוה
מהשבות
רע

*non avertari
abominari, sig-
nificat omnibus
sensibus ab ali-
qua re.*
Mollerus.

which God hates, saith it is *framing* or *thinking* thoughts of wickedness, *Prov.* 6. 18.

Reason 4. Mans own thoughts are *de-
filing* evils: They make him guilty and
filthy in the sight of God. Every vain
thought arising out of our hearts fastens
filth upon our minds, and guilt upon
our Consciences: this the great Law-
Giver himself declares in *Marc.* 7. 22.
*from within out of the heart of men pro-
ceed evill thoughts; these are evils that
defile Man, Mat.* 15. 19. 20. Now no-
thing can defile men but sin, as is evi-
dent by the words of Christ.

Reason 5. Mans own thoughts are a
speciall part of those sinfull evils which
must be forsaken in the practise of Re-
pentance, and returning to God, *Esay*
55. 7. *Let the unrighteous man forsake
his own thoughts, and let him return to
Jehovah.* The sins which are forsaken
by reall Repentants, are reduced to these
two heads, *thoughts* and *wayes*. Sin hath
its beginning and rise in our thoughts;
these are the next and immediate pro-
ductions and actings of the heart, *Marc.*
7. 21 *Wayes* are thoughts brought forth
into Act. Repentance must begin where
sin begins.

Reason 6. That plenary pardon that God promiseth to penitent sinners, extends as well to their thoughts as wayes, yea more abundantly to their thoughts.

See Eſay 55.
7.

The *thoughts* of our hearts are the first and fullest part of that deep debt for which we must beg forgiveness from the God of mercy: as is evident, *Act. 8. 22.*

Pray unto God if in deed the thought of thy heart may be forgiven thee.

2. The thoughts of all unsanctified men are full of wickedness and vanity. Now all states of unregeneracy (that is of such who were never yet savingly sanctified) may be drawn into four different degrees: 1. notorious sinners. 2. meer moralists. 3. gross hypocrites. 4. formall hypocrites. All these are full of iniquity and vanity in their thoughts:

1. By *notorious* sinners, I mean all such as live in notorious crimes and open pollutions, who carry the mark of Satan in their hands, foreheads, and tongues. Now the thoughts of such men are all continually and resolvedly sin, and that in a high and horrible degree. Wickedness hath so enwoven it self into their hearts, that in their inward thoughts, they are very corruption. And whereas

Pfal. 36. 4.
Mica. a. 3.

nature , yet evil thoughts are far more naturall to them , then desire of sleep. *The wicked do imagine mischief upon their beds.*

When the mind is retired from earthly affairs and distractions , when 'tis most active and powerfull, and now the fittest season for Divine contemplation , even then are their thoughts as black as hell, and deepest in the works of darkness, then are they plotting and contriving wickedness, how to compass their pleasures and profits, and to accomplish the lusts of their hearts ; where to crown themselves with fresh rose-buds of sensuall delights ; how to over-reach their brethren, oppress their Neighbours, vex and vilifie the Saints : these are the dayly thoughts of notorious sinners, who do not only greedily entertain what wickedness doth ordinarily spring from their corrupt hearts , and is suggested by others , but being past all sence both of shame and sin, they set their thoughts to invent strange villanies , new forms, fashions , and circumstances of acting old sins.

2. The thoughts of the *gross hypocrite* another kind of sinner, are fully as black and abominable, as those of open *Belials*,
though

though his outward life be fair and plausible.

What is gross hypocrisie ?

When men profess that which is not in their hearts at all , and so deceive others, but not their own hearts, and this is most properly hypocrisie : for the Greek word (as a learned man observes) signifies a *Stage-player*, who sometimes puts on the Robes and Majesty of a Prince, himself being of a base and neglected state ; or the gravity and wisdom of a Counsellor, himself being of roguish and dissolute conditions ; sometimes he represents a virtuous man , his own life being vitious. Such are all gross hypocrites upon the stage of this World, very painted Sepulchres , and whited walls, glorious in outward forms, shews, and representations to the eye of the world , but in the hidden passages of their hearts they are very wickedness ; many swarms of filthy thoughts do settle there continually . they are full of black and bloody projects for the flesh.

Gross hypocrites do sin against the light of their own conscience, professing that holiness outwardly, that they hate in their hearts ; they account it their greatest glory, and make it their deepest

Quest.

Answ.

ὑποκριτής.

design to appear Saints to others , but within their hearts are a bloody slaughter house of cruell malicious thoughts ; a hatefull stew of impure imaginations and filthy thoughts ; a forge of mischievous and monstrous thoughts ; a very Cage of all uncleane and ravenous birds.

The ordinary thoughts of gross hypocrites are as vile and hellish as the thoughts of notorious sinners.

3. The thoughts of meer *morall* men are carnal and corrupt earthly, and exorbitant, their goodness consists chiefly in an abstinence from outward notorious offences , and the acting of some externall duties of righteousness : therefore though their visible conversation be ordered civilly and smoothly before men , yet their inward thoughts are altogether vain and prophane , wanton, wordly, and ungodly : they do in their judgments and practise approve that pestilent proverb, *thoughts are free*. They are free indeed in respect of obnoxiousness to mens Courts, and penal censures, in respect of discovery by any creatures; but the eye and vengeance of heaven takes first and speciall notice of them, and the justice of God will punish mans
evil

evill thoughts as the principals, as the chief plotters, and first actors of all transgression.

4. The thoughts of *formall* hypocrits, though they be not so black as the thoughts of the three former sorts now mentioned, yet they are vain, earthly and un sanctified.

What is formall hypocrisie?

Quest.

Ans.

It is that hypocrisie by which men do not only deceive others with a shew and profession of piety and outward *form* of Religion; but also their own hearts with a false conceit & confidence that they are in a state of life and happiness, when as in truth their souls were never yet possessed of the glorious life of Christ. These formall temporary professors do attain to the highest perfections that can be found in men that are not savingly sanctified; for they have a taste of the generall graces of Gods spirit, and in some sort of *the powers of the world to come*: and therefore their hearts will be affrighted with suggestions of infamous consequence, and horrid nature: as thoughts of Atheism, blaspheming cruelty, heresie, and such like. But because their hearts are not fastened and sanctified by speciall

Hebr. 64

grace (without much scruple) they will let their imaginations loose to much idleness, and vanity, prophane wandrings and impertinencies, but especially into the endless maze of worldly cares and earthly-mindedness: formall hypocrites do always harbor and maintain in themselves one sweet bosom sin or other: as voluptuousness, avarice, a greedy pursuit of earthly excellencies, riches, honours, esteem in the world, excessive desires of sensual pleasures and carnal contentments, on which their minds do run most, and whereupon the flower and fervency, strength and dearness of their thoughts are spent. This secret sin and sensual contentment is the great Idol which they set up in their thoughts, and to which with much delight they offer up the sacrifice of their dayly thoughts: but as for the state of their souls, heavenly affairs, and that *one necessary thing*, these things take up their thoughts but at reversion by accident; they are quickly weary of good thoughts.

Position second.

2. The thoughts of men are *Radicall* and *seminall* evils: all the evill which is in their words and works riseth from their

their thoughts as the common root: corrupt thoughts are the seeds of corrupt affections and actions.

1. Evill thoughts were the root of that great *Apostacy* in our first Parents: all the sin and suffering that entred into the world came in by that first transgression of *Adam* in Whom we all sinned: and that great sin of eating the forbidden fruit entred into our first Parents by their thoughts as the root thereof, this is clearly held forth in *Eccles. 7. 30.* Behold this I have found*, that God made Man upright, but they have sought out many thoughts, (or great thoughts) this reading of the words (as I conceive) comes nearest to the originall, and to the intent of the Text, and thus the Greek version renders it, and many other Translators, both Greek and Latine, as the *Interlinear*, *Piscater* and others. Only behold this I have found, we are commanded to behold, to take speciall notice of this fundamentall principle which is presented to us in this Scripture, which cannot be discovered by the light of *Reason*, but is found out by the light of heavenly divine wisdom.

Rom 5. 12.
Ἐν ᾧ πάντες ἡμαρτον,

Eccles. 7 30.
והמה בקשו
חשבונות
רבים

LXX.
Ἐξήτησαν
λογισμῶς
πολλὰς.

חשבון
Cogitatio.

חשבונות.
m. p. idem.
Eccles. 7 30.
Buxi.

That neither man nor woman are as

חשבוֹת
inquit Heiron
quod omnes vo-
ce Consona

λογισμους
transulerunt.
Secundū Ebraei
sermonis ambi-
guitatem & nu-
merum possu-
mus et ratio-
nem & cogita-
tione dicere

חשבוֹת
Drusus.

Et ipsi inquisi-
runt cogitatio-
nes multas.
Thus the In-
terlin.

God first made them, but both have strangely gone away from the straitness of their Creation. This I have found by the wisdom given me from the Lord, that God created men upright and straight in their understanding, mind, and will: there was not, neither could be the least wry thought rising from any thing within Man, so long as he kept close to God and his will.

Eccles. 7. 30. *Ipsos autem querere Cogitationes multas.* Thus Piscator.

But they both Adam and Eve and also their posterity, have sought out (of their own accord) many thoughts, that is crooked and corrupt thoughts and devices, whereby they are fearfully fallen from the first righteousness wherein they were formed. These crooked thoughts were cast into our first Parents by that crooked Serpent Satan; and being by them entertained, they were the bitter root of that dreadful disobedience.

What were those thoughts out of which that abominable apostacy did spring?

The first was a Thought of Pride, a conceit and apprehension of some God-like perfection and excellency that was to be attain'd by eating that forbidden fruit

Quest.

Ans.

fruit, which they could not enjoy by their yielding obedience to Gods Commandement.

The *Divel* had injected this thought into the Woman that by eating of that prohibited Tree, they should presently have their *eyes opened*, which the Woman did apprehend to be meant of a further degree of wisdom, as the like phrase imports, *Act. 26. 18. Ephes. 1. 18.* and they *should be as Gods*: this the Woman understood of the Father, Son, and Holy Spirit, as appears by the words of God in *vers. 22.*

Gen. 3. 4. 5.

והיותם
כאלהים

Thus through the Divels suggestion and seducements, the Woman began to have such thoughts in her mind as these, surely there is some great perfection in that fruit which is restrained from us, and by eating thereof we shall attain to a God-like wisdom, a kind of omniscience: this great ambitious thought was the main root out of which that great transgression took its rise.

2. A thought of *Infidelity*; our first Parents did not really conceive and apprehend that there was an *All-sufficiency* in God enjoyed, to fill them with all desirable perfections; and this was the ground of their aversion from God un-

to

A thought of distrust made entrance unto the fall of our first Parents.
Perkins.

to the Creature. This vile thought of *Distrust* entred into the heart of *Eve*, it may be that it is not true that God hath spoken to us concerning this fruit, and it may be God regards us not as we think he doth, in that he denieth us this pleasant fruit; hereupon her will and affections were drawn out to actual disobedience and departure from God.

3. The opinion of a *conceived excellency*. The Woman was possessed with a strong conceit and opinion of the great wisdom and sagacity of the Tempter, when she saw the spirit that talked with her to have taken upon him the shape of the most sagacious beast of the field, she began to think thus with her self, that though he were one of the abased spirits, yet by the shape he had taken resembling his nature, he must needs be most crafty and sagacious, and so might pry further into Gods meaning then he was aware of, and for this end the Devil (of all other beasts of the field) took the shape of a Serpent, thereby to gain this conceit and opinion of sagacity and subtilty with the Woman; and this conceit occasioned *Eves* fall.

4. Our first Parents were possessed with a thought of iniquity against their gracious

cious God : They did wickedly think and imagine that there was not the reality of love in God that he pretended to them , but that he rather envied their perfection, according to that calumniating thought which the Divil had cast into their minds , that of ill will he had forbidden them this Tree : *for God knoweth that in the day ye eat thereof ye shall be as Gods.*

Gen. 3. 5.

5. A thought of *impunity* , that they should *not surely dye* , though they did transgress that command of God , who had threatned assured death : the Divil had fild their hearts with this presumptuous thought , *ye shall not dying dye ; that is , not dye the death* , as the Greek Tranflates.

Gen. 2. 17.

Gen. 3. 4.

Oh what infinite cause have we to hate evil thoughts ! even for this , in that they were the root of that first Apostacy whereby we were all undone in Adam.

2. Evill thoughts are the *root* of all the evill which is in our *judgements and affections, words and works.*

1. Our thoughts do corrupt our *judgements*, James 2. 4. men are said to becom *judges of evill thoughts.*

For the clear understanding of this mysterious

Text, it must be considered in its aspect and connexion with the two former verses, wherein the Apostle declares how guilty the *Hebrews* (to whom he writeth) were of that great great evill from whence he dissuades them, namely, an extrajudiciall acception of persons by an usuall practice of theirs in their Church-assemblies: he convinceth them by a notorious example, that they gave speciall reverence and honour to rich men, though wicked and unworthy, meerly for their worldly wealth and splendor: but they disrespected and despised the poor brethren, though *rich in faith*, because of their poverty; this is a vile *prosopolepsia* condemned by the Royall Law, and inconsistent with Christian faith and charity, in that they scorned a godly man, because poor in comparison of a wicked man that was rich.

In the fourth verse the Apostle declares the true root and rise of this perverse judgement in respect of persons: *they became Judges of evill thoughts*; that is, they did judge perversly according to the crooked Rule of their own corrupt thoughts: *ye are become discerners, or distinguishers of evill thoughts*: thus the
Syriack

Jam. 2. 4

Καὶ ἐγένεθε
κρίται διαλο-
γισμῶν πονη-
ρῶν.

Syriack reads it; that is, they made an unjust difference and distinction between the rich and the poor by their crooked thoughts; they judged between them by evil opinions or imaginations, as the Arabick version doth clearly and rightly express it, ...

وكانوا

يحكمون

بينهم

بحكم

وقصيتهم بالنيات الكبيية

Genitivus hic non
objecti sed attributi
Grot.

They judged between the Rich and the poor by evil thoughts: they were possessed with such evil thoughts as these; that gold is to be preferred before grace, outward pomp and glory, before spirituall excellencies; and these wicked thoughts were the root of their unjust judging; they valued and esteemed men according to their earthly excellencies, and externall appearances.

The pollution which is in our affections comes originally from our thoughts: inordinate affections are begotten by exorbitant thoughts. 1. Affections are properly the motions and actings of mans will.

2. All the affections are stirred up and raised by the thoughts, they are bred and fed by them, no one thought passeth from the mind, but it stirs some affection of desire, delight, fear, sorrow, joy, &c.

3. There-

From the thoughts of men proceed all bad desires, corrupt affections, evil words and actions: the mind must first conceive before the will can desire, or the affections be delighted, or the members of the body practise any thing.

Mr. Perkins.

3. Therefore it follows, that such as our thoughts are, such must be our affections: if our affections be full of earth and earthliness, lust and looseness, it is from the overflowing of all these in and from our thoughts: the root and reason of worldly affections, is some vile thought that is hidden in the heart, *Psal. 49. 11. Their inward thought is that their houses shall continue for ever.*

Vitiosi sermones non nisi ex perversis Cogitationibus promanare possunt.
Cartwright in Proverb.

3. Corrupt thoughts are the fountain of corrupt speeches: it is a principle proceeding from Truth it self, that out of the abundance of the heart the mouth speaks. Out of the abundance of vanity and impiety which is in their thoughts men bring forth vain ungodly speeches continually: whatsoever evil is spoken with their mouths, is first spoken in and by their hearts.

When men are rebuked and convinced of their foolish filthy speeches, they will excuse and extenuate their sin with this plea, that they thought no evil: whereas corrupt vitious speeches cannot flow but from corrupt impure thoughts: as is evident *Psal. 10. 7.* where tis said of the wicked man, that *his mouth is full of execration and deceits and fraud, under his tongue is perverseness and iniquity:*
but

but the spring from whence all this evil-speaking overflows, is the impiety prophanes and presumption of his thoughts as is most apparant, vers. 4. *God is not in all his thoughts, or all his thoughts are that there is no God.* Plal. 10. 4.

4. Evill thoughts are the root out of which springs an evill eye, and uncharitable hand, Deut. 15. 9. *Keep thy selfe lest there be a wicked thought in thine heart, and thine eye be evill toward thy poor brother, and thou givest not unto him.* whereby tis evident that all the unmercifulness that is in the eyes and hands of men, proceeds from unmercifull thoughts; there is the first rise: it is their thoughts that corrupteth their eyes, harden their hearts, and shuts up their hands against the poor.

*Cogitationes
malificiorum
parentes &
semen sunt.
Carthwright.*

5. The iniquity of mens visible actings proceeds from the ilness of their thoughts. This I shall evidence from divers Scriptures: as Psal. 14. 1. *The fool hath said in his heart, there is no God. they have corrupted themselves; they have done an abominable work: there is none that doth good.* The wicked man, who is the greatest fool saith in his heart, that is, thinks and conceiveth in secret: (thoughts are the speakings of the mind,

*Look what
men doe pra-
ctise, that first
of all they
think; for the
thought is the
beginning of
every action.
Mr. Perkins.*

the

the language of the heart : so *Psal. 10. 4. and 5. 3. 2.*) his usuall thoughts are, that there is no God, no omniscient sin-revenging God, *no power or dominion of God on the earth, as the Chaldee expounds it.*

This word is used for Corruption both of Religion and manners by Idolatry and other vices, *Exod 32. 7 Deut. 32. 29.*

Therefore in *Psal. 52. 2.* it is *guavil, ovi*, which here is *guavilab, action* *Psal. 10.*

Observe how these abominable Atheisticall thoughts lodging in mens hearts are the root of all corrupt Courses, and casting off the thing that is good, for it follows, *they have corrupted themselves, they have corrupted their works* (as the Chaldee saith) and all their ways, by vile vicious practises.

And that which he spake before as of one sinner, he now applies to all, *They have done an abominable practise*, meaning their evil actions, *not one of them doth any good work.*

We have also a full text, *Psal. 10. 4, 5, 6, 7, 8, 9, 10, 11.* *The Wicked through the pride of his countenance will not seeke after God ; God is not in all his thoughts : his ways are always grievous, Thy judgments are far above out of his sight, as for all his enemies he puffeth at them, he hath said in his heart I shall not be moved, for I shall never be in adversity, &c.*

The wicked man stands here accused of very great crimes, and crying abominations

Vers. 5.

hands and visible actings.

tions against God and man ; as 1. Sligh-
ing and contempt of God , his waies
and judgments. *He seeekth not, nothing*
regardeth : or careth for God, or his will;
he desires no Communion with *him* : or
it may be translated, *The wicked inqui-*
reth not into the height of his anger; that
is, he careth not, nor feareth Gods anger.

2. Greiving and vexing the poor : *His*
waies are alwaies grievous to the poor
whom he persecuteth. 3. Laying Snares
and Traps to take the poor, afflicted
ones. 4. His violence and cruelty to-
wards them , when drawn into his Net,
verse 9. The fifth sin is his malicious
murdering the Innocent, *verse 8.*

Now the root from whence all these
wicked Acts do rise, are those abomina-
ble thoughts which the wicked man
harbors in his heart.

God is not in all his thoughts ; that is,
he doth not once think of God, whilst
he plotteth and acteth against the poor :
or, *His thoughts are there is no God.*
Thus , tis in the Margine of our Bi-
bles, and the Hebrew words may be ren-
dred both these waies : The sinner stu-
dies Atheisme , he strives to fix these
thoughts in his mind , that there is no
all-seeing, all-searching God, The Chal-

whosoever is of
base life, it
cometh from the
prophaness of
his heart in e-
vill thoughts.
Perkins.

Vers. 4.

Vers. 5.

Vers. 8, 9, 10

אין
אלהים
כל-
מומותי

de expounds it, *He saith in his heart that his thoughts are not made manifest before the Lord. He hath said in his heart; That is, these are his daily thoughts, I shall not be moved, from Generation to Generation I shall not be in evill.* That is, I who am not now in trouble and misery, shall never bee: The Chaldee gives this sense; *I will not be moved from Generation to Generation from doing evill.* Wicked men do in their own thoughts promise a kind of Eternity in sinning, and worldly prosperity to themselves.

Vers. 11.

The wicked man speaks thus, *in his heart; That is, he thinks God hath forgotten, he hath hidden his face, he will not see to Eternity: and verse 13. He hath said, thou wilt not require it.*

God hath forgotten what I have done, therefore he cannot call me to a reckoning for it: yea he will never see or take notice of any thing that I do, or if he see it, yet he will not require any account of me, therefore I shall escape well enough; wherby it is apparant.

1. That wicked thoughts are the beginning and bottom of all those abominable evils that sinners do act, *verse 4.*

2. They are at the end and close of their wicked deeds, *verse 11.*

This

This atheisticall thought (that God doth not behold & observe their waies) raigns in the hearts of wicked ones; and this conceit is the chief root from which all their cursed fruits do proceed, and that which encourageth their hearts in doing evill: this is evident from divers places of Scripture, as *Psal. 94. 7.* see what complaints are put up against the wicked.

1. They triumph over the people of God.

2. They speak hard things against them. *Vers. 4.*

3. They break them in peeces with their cruelties. *Vers. 5.*

4. They murder the widows, fatherless, and strangers. *Vers. 6.*

Now the Root of all these cruel words and deeds is that cursed Thought which possesseth their hearts; *Yea they say, the Lord shall not see:* Where do they say it? In their hearts; their tongues do not expresse it, but these are their inward thoughts.

Compare *Psal. 10. 6. 11. 13. and 14.* This Hellish thought is predominant in all the workers of iniquity, verse 4. so *Psa. 73. 3.* We find sundry actuall Impieties layd to the charge of wicked men.

Vers. 6.

They are full of pride and violence, they are corrupt. That is, in their speakings and actings: They speak wickedly and loftily; they speak oppression. They set their mouths against the Heavens. That is, Against God and his Saints, whom they blaspheme; and by this they do greatly afflict the people of God, verse 10. Waters of a full Cup are wrung out by them, at the hearing of those blasphemies. Teares as many Waters flow from them, as the Chaldec expounds it.

Vers. 8.

Vers. 9.

Revel. 13.

Heavens are
put for God.

Dan: 4. 23.

Luk: 15. 18.

Now the Root of all these Evils is in their thoughts, verse 11. And they say; That is, in their hearts. How doth God know? And is their knowledge in the most High? Behold these are the ungodly.

Vers 12.

Psal. 50. 16, 17, 18, 19, 20. Divers acts of iniquity are brought in against the wicked man, but the Rise of all these is in his thoughts, verse 21. These things hast thou done, and I was silent. Thou thoughtst that I was surely like unto thee. All the wickedness which men bring forth daily in their words and visible waies, is the revelation and manifestation of the thoughts of their hearts; words, and works are evident [Characters] wherein we may read every mans thoughts, Luke 2. 34. 35. Symeon said to Mary, Behold this

Hebr: I being
had been, or
was.

this Jesus is set for a sign to be spoken against. That the thoughts of many hearts, (or from the hearts of many) may be revealed. These words have dependance on the last words of the former verse (*A sign to be spoken against.*) And they hold forth the root and rise of all that contradiction, reproach and scoffs that the people cast upon Christ (which were as a sharp *Dart*, or *Sword* in *Maries* heart, or soul, peircing it with bitter grief) when they fell off from the Lord Jesus, and cryed, *Crucifie him*, and scoffed at him hanging upon the Cross. All this did originally proceed from the thoughts of their hearts; and did evidently discover and reveale the wickedness and perverseness of their thoughts: They had thoughts of giving earthly honour and happiness by Christ, thoughts of adhering to Christ, if he should advance them to a Terrene Felicity in an earthly Kingdom. *Prou. 29. 11.* *A fool uttereth all his mind.* That is, his thoughts; a fools speeches are but goings forth of his thoughts. Thus, tis evident that wicked thoughts are the root and beginning of all evill in affections, judgment, gesture, word, and deed: There cannot be an Action before there be a Thought; for

ὅπως ἂν ἀποκαλυφθῶσιν
ἐκ πολλῶν
καρδιῶν Διδ-
λογισμοί.
Pendent a par-
ticipio.
ἀνπλεγόμενον
says Piscator.

Luk:2.35.
Et tuam ipsius
animam per-
transibit
ρομφαία vul.
Beza gla-
dius Syrus
לַעֲדֹו;
Et eadem voce
Arabs ha-
sta vel lancea
est Hebræorum
רֶפֶס
Quod David
de pomis vertit.
חֲנִית לַעֲדֹו
Hast. lancea
sed addit quos-
dam pugionem
gladiolum in-
terpretari.

LXX. Λογὴν
 βαστάω.
 λογὴν λαν-
 ceam &c.
 interpretan-
 tur.

1 Tim. 3. 6.
 ἵνα μὴ τυφω-
 θῇς εἰς χρι-
 μα ἐμπεσῇς
 διαβολῆς.

for this is the order wherein our Actions are produced. First, The mind thinketh then that thought taketh and delighteth the affections, and from that cometh consent of will, after this cometh execution of the Action &c. therefore trace every corrupt affection and exorbitant practice, till you come up to some inward and hidden thought. There is evill enough in a corrupt thought to turn *Angels of light* into Devils, and men into the Devils Image; Evill thoughts were the root of the Apostacy both of Angels and men; the sin of the Angels was first in *thought*; they were lifted up with the thoughts of their own Excellency, and this threw them down from a height of Glory, into *Chains of darkness*.

Third Position.

3. The thoughts of men are *leading evils*, they have the preheminance and priority in sinning, they are the Ring-leaders in wicked waies; they are first in all our evils: all sin begins in our thoughts, as is evident, *Micah 2. 1. Wo unto them that imagine iniquity and work Wickedness upon their beds, When the morn- ing*

הי
 חשב
 וז
 ופעל
 ו

ing is light, they practice it, because their hand hath power, and they covet fields and take them by violence, and houses, and take them away, so they oppress a man and his house, even a man and his heritage.

1. Here observe, 1. That all iniquity which is acted in mens visible conversations is twice wrought; first, In their thoughts: *They think iniquity and work wickedness upon their beds.* That is, They work, forge, and frame in their thoughts and imaginations upon their beds.

2. In their affections and visible courses: *They work and practise it when the morning is light.* That is, in the day time, because their hand hath power. Wickedness is first wrought by their hearts, and then by their hands.

2. Wicked affections and the worst of actions, as coveting of other mens fields and houses, and violent taking them away, these have their beginning in mens thoughts: These are the *Leaders* that cause their whole man to erre and go astray from Gods waies; and therefore when the *Lord Christ* declares what are those Capitall sins of defilement which proceed out of the hearts of men, he nameth *evill thoughts* in the first place: They are set as leaders of that black Re-

Esa. 3. 12. and
9. 16.

Math: 15. 19.
20. 21.

giment, they are in the front of that black Roll, *Mark 7. 21. 22: Out of the heart of men proceed evill thoughts, adultries, fornications, murthers, &c.*

Rom: 7. 24.

1. Evil thoughts are the *first begotten* of the old *Adam*, the first fruits of the flesh, the first born of the old man, the eldest Sons of corrupt nature, and therefore sins of strength. No wonder then that vain thoughts do so strongly charge and captivate our Souls: the strength of that *body of sin* is brought forth in them.

1 Pet: 1. 13.

2. Evill thoughts are the *begetters* of all other sins whatsoever: Sins of affection, and sins of action, are originally in the *loynes of our mind* (as all sinners were originally in the loynes of *Adam* sinning) ; They are the naturall seed and off-spring of our thoughts.

3. The thoughts of men are the *beginners* and first movers in all evill, they make the first motion between sin and the Soul: In all the sins that they do act, their thoughts are the first movers: they propose the Object, they procure a Conference between the heart and the object, they bring them together, and so bring forth sin into act: they present alluring Objects, as profits, pleasures, preferments, beauties, &c till the hearts
of

of sinners be drawn away from the sight of God and his Law, and their affections taken and this in the absence of the things themselves.

Position 4.

4. Corrupt thoughts are Lording evils; the thoughts of all carnall men do exercise a Lordly power over them: they rule as *strange Lords* in them, Eph. 2. 3. The Apostle declaring the state of all men before renewing, sayes expressly, That the time was when we all had our conversation in the lusts of our flesh, doing the Wills of the flesh, and of the thoughts. So it is in the Originall Text, and thus Passor reads it; The flesh Lordeth it over mans thoughts, and the thoughts over his affections and actions.

ποιῶντες τὰ
θελήματα τῆ
σαρκὸς καὶ τῆ
διανοίας.

Facientes quæ
carni & cogita-
tionibus libe-
bant.

Passor.

Position 5.

Mans carnall Thoughts are hostile Evils; they are *Enemies*, yea enmity against God.

1. They are Enemies up in armes against the Lord of Hosts: they warr against him continually. When the Lord comes to *subdue our Iniquities* in us, the chief

2 Cor: 10. 4, 5.

the chief Capitall Enemies that are cast down and conquered by the Sword of the Spirit, are our thoughts and imaginati-
ons, Luke 1. 31. He hath shewed strength With his Arme, he hath scattered the proud in the thoughts of their hearts. The thoughts of proud sinners do as it were pitch the field and set themselves in battell against the Almighty: And it is a mighty work wherein the Lord of Host declares the exceeding greatness of his power, to scatter and cast down the proud in these high thoughts that rise up against him.

ἐχθρὸς τῇ
 διανοίᾳ ἐν τοῖς
 ἑσθλῶς τοῖς
 νόμοις.

Διάνοια
 Cogitatio, men-
 tis agitatio.

Col: 12. 1.

This hostility of mans thoughts is cleerly held forth, Col: 1. 21. And you that were sometimes alienated and enemies in your mind by Wicked Works (or by your mind in Wicked Works) yet now hath he reconciled. Unregenerate men are here expressly sayd to be Enemies in their mind: That is, their thoughts which are properly the actings and agitations of the mind; the Original word here used for the mind in the propriety of it, signifies the thought of the mind.

In this Text we have these four discoveries: 1. All carnall men are the declared Enemies of the great God.
 2. The main thing wherein God looks upon

upon them as Enemies to him; are their thoughts: Sinners are Enemies in affections & actions, but chiefly in thoughts.

3. The sins that do especially alienate and estrange men from the blessed God, and all fellowship with him, are their thoughts; every reigning sin alienates men from God, and builds a wall of separation between God and them: but mans crooked thoughts made that first alienation in *Paradise*, that great partition wall that extends from one end of the earth to the other, and reacheth up to Heaven: and our thoughts still continue the great Dividers that keep us and our affections at such a distance from God; and thus they are our grand Enemies which *fight against our Souls*.

Esa: 59.2.

Eccles: 7.30.

4. Wicked works are the naturall issue and off-spring of mens thoughts: those works of wickedness acted by the *Colossians* did proceed out of the *loynes of their minds*.

1 Pet 1.13.

2. Mans carnall thoughts are *enmity* against God. This I take to be the principall scope and intent of the Text, *Rom: 8.7. The wisdom of the flesh*. That is, the wisest thoughts, motions, and actions of a carnall mind are *enmity* against God. The Greek word that is translated *wisdom*,

φρόνημα τῆς
σαρκός.

dom, signifies the act of a carnall mind comprehending thoughts, discourse, &c. The wisdom of the flesh is the imagination and conceit of every man naturally; sayes Mr. *Perkins*, the minds of natural men and women, [their most prudentiall thoughts and purest imaginations in their carnall corrupted estate are sensuall, earthly, fleshly, yea enmity against God.

Jam. 3. 15.

This extream enmity which is in mens carnall thoughts stands in these two things.

1. They do not yeild subjection and service to the Law of God.

Rom. 8. 7.

ἡ ὑποτάξις
τῇ ἡμέρᾳ
τοῦ κυρίου.

2. They cannot possibly submit to the Law in its spirituality: Enemies may be reconciled and become good Subjects, but enmity it self can never put on love and subjection; this enmity must be abolished, and the Royall Law put into our minds, before our thoughts can be brought into obedience to *Christ*.

Position 6.

6. The thoughts of men are the Formers and Framers of all the evill and error wherwith they corrupt themselves and others whatsoever treason sinners do

do commit against the God of Glory, it is prepared and plotted in the privy Chamber of their thoughts, their affections, are the treacherous *Absoloms* that do rise up and conspire against King Jesus: but their thoughts are the crafty *Achitophels* that contrive and carry on the design; these are the Shops wherein all mischief is forged & hammered out, if men bring forth iniquity, it is conceived in their thoughts, and hatch'd in their imaginations; the plat-form according to which men do act, the work of iniquity is formed in their thoughts; these are the *principalls* & the chief Plotters of all transgressions, evill words and works are as it were sins at the second hand, the very first life and freshest vigor of all ill, is immediatly received and inspired by the flesh into our thoughts.

Pro:6.14.

Esa:59.4.

The seaventh Position.

7. Mans own corrupt thoughts are *grand evils*, they are of a high and hainous nature, they are sins out of measure sinfull: Thought-sins are the worst of sins; it is a remarkable speech of the learned Hebrews, that *sinfull thoughts are more heavy then the sin it self.* That is,

הרהורי
עבירה
קשין
מעבירה

is, then sinfull works flowing from mans thoughts, it is manifest by the Scriptures that the sins of mens thoughts are more sinfull then the sins of their words and visible works. If the evill of their thoughts were put into one scale, and the evill of their speeches and outward actions put together in the other, their thoughts would be found the heaviest.

1. I grant that the evill and demerit which is in the smallest sin is great, because in mans least and lowest swerving from the Rule; there is a violation of an Infinite Justice and holiness, and a turning from an infinite good, and therefore the guilt that springeth from thence is after a sort infinite.

2. Yet tis clear by the Scriptures, that there are degrees of sin, that some sins have a greater height and latitude of evill then others.

3. I grant that wicked words and deeds in respect of that scandalizing property which attends them are worse then thoughts, because open impieties do sadden the hearts of the righteous and strengthen the hands of the wicked and infect many.

4. It is a real truth that evill thoughts in their own nature have an excess of
malign-

malignity beyond words and works; which is evident by these arguments.

1. Evill thoughts are precedents in all the evils that come from us, they are the leading evils, as hath been demonstrated: now tis a very great aggravation of sin to be first in sinning; this added to *Eves* sin, *she was first in the transgression*; this heightened the guilt of *Jeroboam*, *he made Israel to sin*: by his prece-
dency he led on the people to the pollution of Idols, the thoughts of men are the *Jeroboams*, the Leaders that cause their speeches to sin, and conversations to erre, and therefore most justly do bear the greatest blame, their thoughts first break the commandements of God, and then draw their affections and actions to do the same.

1 Tim 2.14.

Esa:9.16.

2. The thoughts of men are the producers of all iniquity, the common parents of all prophaneſs. The Plotters of all treasonable practices against the Lord God: now the Contrivers and Hatchers of Treason have the greatest guilt and suffer most.

3. Evill thoughts are most provoking sins, they exceedingly grieve & provoke God against us, the perdition of sinners is chiefly caused by their thoughts, this
is

is most evident by that Inditement that God brings in against the old world, which is purposely recorded as a warning to all men even to the worlds end.

Gen:6.5.

Vers.6,7.

Vers.5.

2. By that dreadfull sentence that passeth upon them in the Bil of Inditement, the Lord declareth them guilty of *great wickedness*; and then he shews what this great wickedness was, which had the greatest stroke in their destruction. *And every imagination of the thoughts of mans heart was only evill: That is, the whole fixion and frame of mans thoughts was wicked.*

3. Now upon the declaration of their great provoking pollutions immediately follows the sentence of death.

Vers.6,7:

And it repented Jehovah that he had made man on the earth, &c. That is, God would now sweep away man-kind from the earth with the Beesom of destruction, and therby, as it were, unmake man whom he had made; as is more clearly expressed in the next verse: *And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast; for it repents me that I have made them.* Wherby it appears, that evill thoughts were the highest and most horrid sins, wherby

God

God was most grieved and provoked by the old world : it is abundantly manifest in the Scriptures, that the men of the old world were guilty of many actuall impieties, open pollutions and abominations. As 1. Prophanation of Gods holy Ordinances, in that the Members of the visible Church mingled themselves with the corrupt seed of *Cain* in the enjoyment of Church Ordinances, *Gen. 6. 1, 2.* it is said that *when men began to multiply on the face of the earth, then the Sons of God saw the Daughters of men that they were fair, and they took them wives of all which they chose.*

Gen. 6. 1, 2.

By *Sons of God* are here meant the members of the visible Church, *Deut: 14. 1.* for unto such *Moses* saith, *Ye are the Sons of Jehovah your God.* They were the Sons of *Seth*, and the other Patriarks.

These *Daughters of men* were of *Cains* Seed who were without the Church. *From thy face shall I be hid or absent.* (as *Gen: 4. 14.*) sayes *Cain* unto *Jehovah*: That is, I shall be shut out from the presence of God in his Church, as it follows verse 16. *And Cain went out from the presence of Jehovah, or from before the face of Jehovah.* That is, from the place

Gen. 4. 14.

ומפניו
אסתר

Psal. 55. 6.
 Psal. 139. 7.
 12.
 Jer 23, 24.

of Gods word and publike worship in *Adams* Family, who being a Prophet had taught his Children to Sacrifice and serve the Lord; from the face of Gods all-seeing providence none can be hidden: therefore it must needs be meant of Gods presence in his Church, of which *Cain* was now deprived.

The Sons of God mingled themselves with the *Daughters of men*: That is, of carnall men, *1 Cor: 3. 3.* in their Church-fellowship, wherby the Law of Church-Communion was violated.

Ob. How doth this appear, the Text seems to speak only of mingling in marriage?

Ans. In those daies and many Generations after, the Church was only in particular families; First in *Adams*, then in *Seths*, &c. The Sons of God by joyn- ing in marriage with prophane women, therby took them to fellowship, to a common participation of all Church Ordinances, whereby the holy things were prophaned. We have a full Text to this purpose, *Gen. 4. 26.* And to *Seth*, to him also there was born a Son, and he called his name *Enos*: then began men prophanely to call; or prophaness began in calling on the name of *Jehovah*.

That

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 הוה
 לקרא
 בשם יהוה

That these words ought thus to be read, is clear.

1. From the name *Seth*, gives to his Son *Enos*, by interpretation, *sorrowfull, miserable*, so named (as it seemeth) for the sorrowfull state of those daies wherein great corruption began to appear in the Church, *Gen: 6. 2. 3.*

2. The Invocation of Gods name began not now, but in faithful *Abels* daies.

3. Though the Hebrew word may be read, *men began*, or *men prophaned*; yet it is commonly understood here of the learned Hebrews to mean *prophandess*, and some translating it *began*, take it thus, *men began to call* (their Idols) *by the name of the Lord*; the sorrows and miseries of that age were very great, as the name of *Enos* testifies, and the History following in *Gen: 6.* confirmeth, for impiety crept into the church by unlawful marriages with *Cains* Seed. Another great sin wherof the old world was guilty, was *Rebellion* against the voice of God calling them to repentance by *Noah* Preacher of Righteousness.

3. They were *Resisters* of Gods Spirit who strove with them by his heavenly motions.

rupted the calling upon the

F 2

4. That

Enoschum, id est, inter sum-
rum nis do-
loribusque.

235 years be-
fore men began
to call upon
God.

Seth would not
as a Prophet
call his son sor-
rowfull. *Enosh*

if men had
then began to
call upon the
name of God;

Thus Mr:
Broughton.

*Tunc ceptum
est invocari
nomen vel
pollui.*

Thus the Inter-
line in the mar-
gine,

The learned
Hebrews with
much consent
do record the
first Apostacy to
be at *Enosh*
his birth.

Also *Kimchi*
brings in this
opinion as chief
Then was cor-
name of God.

1 Pet: 1. 3. 19.

20.

Gen. 6. 3.

Matth: 24. 37,

38, 39.

They gave
themselves to
eating as brut
beasts: as the
word signifies.

תגזזותם

נפלו

Nomen He-
braeum discen-
dit a verbo

נפל Cadere
& sic appel-
lantur vel
quia a vero
Dei cultu de-
ciderunt, &c.
Piscator.

Gen. 6. 13.

4. They were drowned in sensuality,
earthliness, and epicurisme.

5. They were abominable Apostates;
Gen: 6. 4. *There were Gyants upon the earth
in those daies:* The Hebrew word *Nephi-
lim*, which is read (*Gyants*) hath the
signification from *falling*, as being A-
postate fallen from God.

6. They were *Idolaters*, Gen: 6. 11. *The
earth was corrupt*: That is, the Inhabi-
tants of the earth, Gen: 11. 1. *Corrup-
ting* is in speciall applyed to Idolatry
and depraving of the true Service of
God, *Exod: 32. 7. Deut: 32. 5. Judg: 2.
19.* as the people are said to do corruptly.
2 Chron: 27. 2. when they *Sacrificed and
burnt Incense in the high places*, *2 King:
15. 35.*

7. They were Tyrannicall Oppressors,
falling upon men, and making them by
fear and force to fall before them.

8. The men of the old world broke
out into cruell Robberies and Murders,
for which *Calvin* will have them called
Gyants; and this seems to be the opini-
on of *Chrysostom*, *Philo*, and *Iosephus*,
Gen: 6. 11. *The earth was filled with vio-
lence, violent wrong, injurious and cruell
dealing, Rapines, or Robberies*, as the
Chaldee termeth it.

9. They

9. They were full of gross *infidelity* and *impenitency*, not beleiving Gods threats; yea they hardned they hearts against all reproofs, warnings, waitings, and long-suffering of God.

10. They abounded in abominable adultries and bodily pollutions.

11. All Discipline lay trodden down publikely and privatly: there was no humanity left amongst men but beastiall barbarisme in all places. These and many more were the sins of the old world; yet when God comes to pass sentence upon them, hee doth not allcadge these open defilements as the chiefeest cause of their destruction, but their evill thoughts rather: The greatest wickedness which was alledged against them, was the *thoughts of their hearts*: Because their thoughts were so many, and so continually evill, they provoked God more then all their other sins.

Simon Magnus had many foul sins, but the *thought of his heart* was his most provoking sin. Hence it is that *Peter* adviseth him to pray God if it were possible, that the *thoughts of his heart* might be forgiven him; as though there lay the greatest guilt, and deepest stain before God.

1 Pet. 3. 20.

Gen. 6. 3.

Gigantes promiscuo concubitu polluebant fœminas puellus mulieres. *Pareus* in Genes. 6.

Gen. 6. 5.

Act. 8. 22.

4. The sins of mens thoughts are past all number, they are as the sand of the Sea innumerable: How many thoughts do pass from them every hour, yea every minute? What man can possibly understand how oft hee offends in his thoughts every day.

Psal. 19.

Job. 6. 7.

This doth exceedingly heighten the evill of our thoughts, and adds to their weight. What is heavier then a Mountain of sand? There be four aggravations which do make the wickedness of mans thoughts to rise up to a kind of Infiniteness; the thoughts of carnall men and women are evill.

Gen. 8. 21.

Exod. 2. 6.

אֶרְוִיבָא
A pueritia ejus, Ab eo momento quo fuit in lucem editus, Schindler ex quo excussus est ex utero:

We are all transgressors from the Womb:

Esa: 48. 8.

Psal. 51. 7. &

58. 4.

1. From their *Childhood*, yea from their birth; as the great heart-searcher declares: the Hebrew word includes not only mans age, but Infancy, or Childs age: A Jewish Rabbín confesseth, that the *evill imagination is in man from the hour that he is formed.*

2. The thoughts of naturall men are *evill continually every day and all the day long*, Gen. 6. 5. as the Hebrew word imports, the thoughts of man are alwaies acting, even when the body sleeps, the mind never lyes still day nor night, Psal. 140. 3. wicked men are said to *think* (or *imagine evils in their heart all the day.*

3. They

3. They are altogether evill, only evil.

Gen. 6. 5.

ק
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4. Every thought that carnall men think, is evil, and therefore their evill thoughts must needs amount to a numberless summ: the sins of mans thoughts are far more in number then all his other sins whatsoever.

2. Vaine loose corrupt thoughts do make up the greatest part of that treasure of sin, that sinners are heaping up against the *day of wrath*. O what a vast treasure of wickedness is layd up in their thoughts? All wicked men have their fulness of sin, which they fill up before they are cut off; the greatest fulness of sin is in their thoughts.

Gen. 15.

Position 8.

8. Corrupt thoughts are *disturbing evils*, Interrupters and Undoers of those good things that we do: they exceedingly hurt and hinder us in all our performances: loose worldly wandring thoughts do spoile us of two pretious things in our Prayers and Services;

1. Of our *hearts*, by drawing them another way, and causing us to bring empty Oblations to God; that whereas we

Esa. 29 16.

should draw nigh to God with our hearts, and keep them close to him in every performance: our hearts by reason of our wandring and impertinent thoughts, are *far off from God*. The Lord complains against the old Jews, *That their hearts were going after their covetousness*, when they should have been intent and attent to the word: their thoughts were then upon this present world, their earthly Possessions, Profits, &c.

2. Wandring and earthly thoughts do spoyl us of the *acceptance* of our holy things; they are like a dead Fly in the Apothecaries Oyntment.

Position 9.

9. Corrupt thoughts are deadly destroying evils.

1. They lead to the height of wrath and misery in this world. Evill thoughts are the great leading begetting sins, & therefore in way of justice must needs bring forth the greatest punishments; the greatest miseries that befall a people or Nation in this world, as Sword, Famine, &c. are said to be the fruits of their evill thoughts; as is evident *Jer: 6.*

19. Be-

19. Behold I bring evill upon this people, even the fruit of their thoughts.

In the drowning of the old world, the Lord had great respect in that judgment to their wicked thoughts which were the root of all; and therefore he mentioneth them as the cause of the Flood.

Gen. 6.5.7.
Thus Mr. Perkins.

מבול

Diluvium hic dictum quod omnia fecerit concidere.

The principall sin which brought that dreadfull deluge and desolation upon the old world was the wickednesse of their thoughts. The thoughts of mans heart were evill, and therefore God would destroy man and beast from the earth. Of all visible Judgments that ever were on the face of the earth; this upon the old world was the greatest, it is not to be parallel'd by any judgment or vengeance on earth, but that second deluge of fire at the last judgment, for the waters cut off all man-kind, except Noah and his Family, and made all things fade and dy on earth; as the Hebrew word *Mabul* (which is a peculiar name to Noahs Flood) imports.

2. Evill thoughts do lead to eternall punishments: They drown mens Souls in perdition; the curse of the Law, even the flames of eternal Vengeance are due to men for their wicked thoughts. *cursed is every one that continues not in all things that are written in the Law to do them.* The man that breaks the Law but once, and that in thought only, is accursed by the sentence of the Law, because he hath not done all things that are written therein:

Deut. 27.26.
Gal. 3.

* Rcm:8.6.

124; 125

תרע"א

Chal. & Syr.
Cognatio Bux-
torf.

Φρόνημα σαρκ-
κος.

Alii Reddunt
prudentiam, a-
lii cogitatio-
nem.

Φρόνυμα τ
σαρκος.

*Idem est Paulo
quod Moſi ſig-
namentum cor-
dis humani,
&c. Gen: 6. 5.
Pareus Phil: 3.
19.*

οἱ τὰ ἐργα
φρονέοντες,

φρονεῖν de-
clarat animū ad
aliquid adjice-
re, & de re
quapiam serio
cogitare Beza.

If our minds be filled with carnall earthly thoughts, it is a sure sign that we are in a state of damnation. * *To be carnally minded is death.* It manifests dead Souls estranged from the glorious life of *Christ*. The *Syriack* reads the words thus, *The thought of the flesh is death*; and so others read it; that is, carnall corrupt thoughts lodging in mens hearts leads to eternall death. And this reading (I conceive) comes neereſt to the Greek, and to the intent and ſcope of the Text; as is evident by comparing *Phil: 3. 19* *Whoſe end is perdition, who mind earthly things.* That is, damnation will bee the end of thoſe whoſe minds are delightfully taken up with the thoughts of earthly profits, pleaſures, honours, who think upon the vaine things of this preſent world, more then the truths of Gods word. Evil thoughts was that great wickedneſs that principally condemned the old world, and caſt their Souls into the priſon of Hell, *1 Pet. 3. 19, 20.* The Spirits of thoſe ungodly men (to whom *Chriſt* once preached by

Noahs

Noahs ministry) are now in prison: there is evill enough in vain, unclean, sensual, worldly thoughts, to condemn and cast a whole world of men into the torments of Hell for ever. Hence it is that Hell it self hath its name from these wicked Gyants of the old world, *Prov: 21. 16.* The man that wandreth out of the way of understanding, shal remain in the Congregation of the Gyants; according to the Originall, tis, *In the Congregation of the Rephaim.* Which word properly signifies Gyants; and in that sense is alwaies rendred by the Seventy, γίγαντες, γιγαντες τιλᾶνες; or ἀρεβείς: though we and the latter Interpreters both in this and some other places take it for the dead, and the spirits of dead men.

Quest. What is this Congregation of the Gyants?

Ans. It is the place of the damned, that infernal Prison wherinto those Gyants are cast, who rebelled against God in the daies of *Noah*, of whom we read in *Gen: 6.* Those mighty men of the old world, whose wickedness was so great on the earth, and the thoughts of their hearts so evill continually, that it repented and grieved God that he had made man. Sinners that wander out of the way

Prov: 21. 16.

בקהל
רפאים

in Cælu Gigantum. Thus Mr. Mede reads it.

רפא

Gigas plur.

רפאים

Gigantes item mortui, Buxtorf.

רפאים

sunt

אנקים

Gigantes fortes, & mortui infernales.

Munsterus.

רפאים

Gigantes, Schiödlér

Manes, or mortui.

way of understanding, shall be added to the Congregation of those damned Gyants in Hell; they shall go to that accursed place in which they are, and abide with them in endless pains. Thus *Rabbi Salomon* expounds this Text.

In coetu Re-
phaim.

That is, saith
Rabbi Salo-
mon in his
Gloss upon this
Text.

כְּתִירָת

כְּהִנוּ

Id est tu Ge-
hennæ.

אֲדִירַפַּיִם

ad Gigantes.

יְהִי וְאֵלֶּיךָ

וְאֵלֶּיךָ מִן

וְאֵלֶּיךָ מִן

וְאֵלֶּיךָ מִן

וְאֵלֶּיךָ מִן

Prov. 9: 18.

כִּי

רַפַּיִם

וְשִׁ

2. That these words ought thus to be interpreted, is evident by comparing other places of Scripture, where the like expression is used, as twice more in this book of *Proverbs*, as *Prov. 2. 18.* where according to the Vulgar Reading the words run thus: *For her house inclineth to death, and her paths unto the dead.* But in the Heb. tis, *And her paths to the Gyants:* which the 70. render thus by way of interpretation, *She hath set her path in Hell with the Gyants: & Pro: 9. 18. Stolen Waters are sweeter ----- and he knows not* (namely he that goes to a strange woman) *that the Gyants are there, and her Guests in the depths of Hell.* This is the proper reading of the words according to the Hebrew: Hence observe, that the *Gyants place is the depths of Hell.* The meaning of both these places is evidently this, that Adulterers shal have their portion with those Apostate *Gyants* in Hell torments.

So in *Job 26. 5.* Hell is there elegantly expressed by the wailing of those *Rephaim*, or dead *Gyants*. The

are damning evils.

77

הרפא'ם
יחוללו
מתחת
מ'ם

*The Gyants do sorrow or wail under the waters (or from under the waters) and they that dwell with them. Hell is naked before him (that is before God) and perdition hath no covering. The 5.v. is read otherwise by our English and other Translat: but I conceive this reading is most agreeable to the Originall, and the true scope and intent of the Text it self; tis thus translated by the vulgar Latine: The Gyants wail under the waters &c. The meaning hereof saith judicious Mr. Mede seems to be this: The place where the old Gyants mourn or wail under the waters, and their fellow Inhabitants, the rest of the damned with them, even Hell and the place of perdition it self is naked and open to the eyes of God, from whom nothing is hid: Which is agreeable to that in Prov: 15. 11. Hell and destruction are before the Lord, &c. In this place the Jews take the word *Abaddon* which we render destruction for *Gehenna*, that is, *The house of destruction*. For the further clearing of this mystery, I shall present these 2. things to be duly weighed. 1. That the word *Rephaim* w^{ch} is used in these 4. places, doth naturaly & properly signify *Gyants*, & is so translated in our English Bibles in other places. 2. That Hell or the*

Prov. 21. 16.
& 9. 18. & 2.
18.
Iob 26. 5.

the place of the damned, is very fitly called the *Congregation*, or place of the *Gyants*.

Targ.

וכריא

Gigantes in As-
teroth.

LXX. γίγαν-
τας.

Gen. 15. 20.

Deut. 2. 11.

רפאים

יחשבו

Vers. 20.

ארצ

רפאים

תחשב

רפאים

ישבו בה

Josh. 15:3.

עמם

רפאים

Gen. 6. 4.

אנשי

השם

1. This word *Rephaim* doth primarily and properly signifie *Gyants*, as is generally confessed by those that understand the Hebrew, it signifies *Gyants* and *mighty men*.

Hence tis used to expresse those mighty Gigantive people in *Gen. 14. 5. Chedorlaomer smote the Rephaim in Ashteroth, &c.* That is, the *Gyants*, as they are called by the Greek and Chaldee Paraphrast, and the Hebrew word is used expressly for *Gyants*, *Deut. 2. 11. Rapha* was the name of a *Gyant* in *Nob*, who had foure Sons *Gyants* in *Davids daies*, *2 Sam. 21. 16. 22.* But these *Rephaims* were now a people in *Canaan*: *Ashteroth* was a City in *Basan*, where *Ogg* the *Gyant* after Raigned, *Josh. 13. 31.*

2. This word *Rephaim* is by our English Translators rendred *Gyants*, *Deut. 2. 11. 20. Which also were accounted Gyants as the Anakims that also was accounted a Land of Gyants (of Rephaims Gyants.) Rephaims dwelt there in the old time, Josh. 1. 58. The valley of the Gyants North-ward. Thus our English Bible renders the word Rephaim.*

3. *Hell*, or the place of the damned is very fitly called the Congregation, or place of the Gyants, or Rephaims.

1. Because those Gyants of the old world were sinners of the greatest Eminency in those daies; They were *men of name*.

1. For height of stature, they were men of vast bodies, terrible to all Beholders: Such as *Goliath* is described to be, & the Sons of the *Anakims*; Their stature was so horrid, that the hearts and hands of those that beheld them, did fall with fear, therefore they are call'd *Rephaim* and *Emims*: Yea, there is that Enormous tallness ascribed to Gyants, *Num: 13. vers. last*, That the Spies of *Israel* looked on themselves as *Grashoppers* in comparison of them.

It is credible that most men in those daies of old were of a very grand stature for many ages. After the Flood we read of whole Nations, People and Lands that were Gyants, *tall as the Anakims*, *Gen. 14. 5. Dent: 2. vers. 11. 20.* People great and many, tall as the *Anakims*.

2. These Gyants of the old world were men of name and fame for height of all impiety and cruelty; for they trusting in their Gigantive strength and hugeness

Rabbi Bech.
scribit, Deut: 2

נקראים
רפאים

&c.

Id est vocantur
רפאים

propterea quod
quicumque eos
aspiceret manus
eius remissæ si-
erent metusc.

unde &

אומים

Vocantur nec
est Incredibile
homines in
mundo primæ vo-
plerosque gran-
dioris stature
fuisse Pareus
Gigantes mon-
strose magni-
tudinis isti

נפילים

declavantur
fuisse potentes
& viri nominis
Pareus.

hugeness of stature, trod down all things under their feet: They were a monstrous cruell Cyclopicall kind of men, fearing neither God nor man: They were full of violence and Villanies in their works, filled with vanity and vile-ness in their thoughts, which was the root and top of all their wickedness.

2. These impious Gyants would be accounted *men of name* for Religion and Piety, as the Pope, Cardinals and his Bishops, being really Antichristian, cruell and unholy, yet will be call'd most holy, reverend, and men of Clemency, as *Luther* observes.

3. The multitude of those Gyants and their wickedness was so great, that the Flood was sent purposely and principally to destroy these Monsters, though the corruption and calamity were universall.

4. There was such a world of these cursed Gyants that went down to Hell in one day, that Hell it self may fitly receive its denomination from them: The Hellish prison was almost empty, till these *Rephaims* came in, the companies of Gyants that were gathered at once into Hell, and there met together, were so many, that the place of damned sinners

ners is properly called the *Congregation of the Gyants*.

Prov. 21. 16.

These had the preheminance in naming the place of eternall suffering, as they had preheminance in sinning. They that are cast into that prison since the Flood, are their fellow Inhabitants, such as are daily added to the Congregation of infernall Gyants. Now tis remarkable, that the chiefe capitall sins which were layed to the charge of these damned Gyants were their evill thoughts, & therfore for their thoughts chiefly were they cast into the flames of eternall vengeance.

Job 26. 5.

10. Mans evill thoughts are the strong holds of the *evill one*; all unrenewed men are under the power and possession of the *Devil*. This strong man hath his strong holds whereby he holds men under his power, 2 Cor. 10. 4. In these Forts is Satans greatest trust and triumph, these strong holds are mainly mans mountainous thoughts; as 1. High thoughts of self-righteousness. 2. Strong conceits of self waies.

Position 10.

Matth. 12 43,

44.

Act. 26. 18.

1. Many poor Souls are strongly possess'd with thoughts of their own righteousness; this is the great strong hold wherby Satan possesseth their Souls: we

G

are

are apt to think that there is something in our prayers and performances that may be our righteousness, life, acceptance, and attonement before God. These raised thoughts are those *Mountains* that must be *brought low*, before we can see the Lord to be our *Salvation*.

Luk:3.4,5.

A Fort is a Mountain raised up, or a Castle raised upon a Mountain or Hill.

1. These self-exalting thoughts are that *strong hold* wherein men do shelter themselves against the storms of wrath; they are much in duties, and far from open defilements, therefore wrath shal not come neer them at the *great day of wrath*, and revenge as they conceive.

2. These high thoughts that men have of their owne righteousness, are that strong hold which keeps them from *submitting to the righteousness of God*.

Rom:10.

3. Men naturally have strong conceits of their own waies, of the goodness of their owne spirituall Estates; They are alive in their own apprehensions, and this is another strong hold of Satan, *Prov:14.12. There is a way that is right in the sight of man, but the last end therof are the waies of death* So *Prov:16.23. All the waies of a man are clean in his own eyes: Every way of a man is right*

ואחריתו
דרכי-
מות

right in his own eyes. There be thousands of Souls that think their waies are right in Gods sight, and themselves in the right way to Heaven, yet at last it appears to be the way of Hell; meer moralists, legall and formall Professors do frame presumptions, principles, and premises in their own thoughts to build conclusion of Salvation upon. This was *Pauls* case before the Law came in power and spirit unto him; he thought *himself blameless*, and in a state of light and life, that if any living went to Heaven, it should be *Paul a Pharisee*: See what himself speaks, *Rom: 7. 9.* *I once was alive without the Law, but when the Commandement came, sin revived, but I dyed.* That is, when the Law came to me in its spirituality; I now had experience of the falseness and folly of my former thoughts, I now saw my self a dead undone man: thus that *Pharisee* in *Luk: 18.* and the *foolish Virgins*, had such strong conceits that their waies were right, that he gives thanks for it, and they came knocking at Heaven Gates for admission: Yea the worst of sinners do conceive a propriety in God; this is evident, *Hos: 8. 2.* *Israel will cry unto me, my God, we know thee.* Yet this

Prov. 11, 21.
2.

Phil. 3.

Luk. 18, 10.
11, 12.
Matth. 25, 11,
12.

Israel had cast off the thing that is good. verse 3. and *Micha* 3. 11. The heads thereof judge for Rewards, and the Priests thereof teach for hire. Their Priests and Prophets did mind their own gain more then the gaining of Souls: Their Judges looked to Rewards more then Righteousness, Yet will they lean upon the Lord, and say (that is in their hearts) Is not Jehovah in the mids of us? By a most intimate presence, as the Hebrew word imports; No evill can come upon us. Men that are strangers to the light and life of grace, and full of self-love, are apt to think well of their spirituall Estate, upon presumptions and principles formed in their own imaginations. The Philosopher tells us of a Sea, wherein by the hollowness of the earth under it, or some whirling and attractive property that draws the Vessell into it, Ships use to be cast away in the mids of a Calm; even so a number of Souls do gently perish in mids of their own secure conceits and presumptuous imaginations: As the Fish *Polypus* changeth himself into the colour of the Rock, and then devours those that come thither for shelter: So men do shape their mis-thoughts and mis-apprehensions into a form

Aristot Problem.

form of Christ and Faith in him, and so destroy themselves.

This strong hold that sin and Satan hath in the sinners thoughts must be overturned, before they can be turned to God.



G 3 The



The Mystery of Iniquity working in mans Thoughts.

MARK 7. 21, 22, 23.

From within out of the heart of men proceed evill Thoughts, Adulteries, Fornications, Murthers, Wickedness, Lasciviousness, Blasphemy, Pride, foolishness, &c. All these evill things come from within and defile the man.

IN these words there are three things clearly presented to our consideration.

1. That all kind of evill thoughts do proceed out of the heart of men by corrupt nature.

2. Evill

2. Evill thoughts are the great leading and misleading sins, therefore they are set in the first place, and placed in the fore-front.

3. Evill thoughts are grand defiling sins.

I have shewed you the pernicious pestilential properties of mans thoughts; I will now give you some generall discoveries of the divers kinds of evill thoughts which proceed out of the hearts of all men and woemen, and do work efficaciously in them, so long as they stand in their naturall corrupte-state, wherby the Mystery of Iniquity working in the thoughts will evidently appear.

To make a punctuall discovery of the iniquity and illness of mans thoughts in all prticularities of actings is a work that the wisest man is not able to perform. I shall only present unto you a generall survey of that world of wickedness which is acted in the thoughts of men.

1. The first evill thought which proceeds out of the heart of men, is a thought of *Atheisme*, a thought that there is no God; which as it is first in order of working, so it is of all other

the most detestable and damnable thought which yet exceedingly prevails in these evill daies, this Atheisticall thought by corrupt nature possesseth the heart of every man, as appears by the expresse testimony of him who is the Thought-searcher, *Psal: 14. 1. The fool hath said in his heart there is no God.* Thoughts are the speakings of the heart so *Psal: 10. 4.* tis said of the wicked man, *That all his thoughts are, there is no God.* Thus tis in the Margin of our Bibles, and it fitly answers the Hebrew Text.

Psal. 10. 4.

אין אלהים
כל מומותיו

Quest: Who is this wicked fool that thinks there is no God.

Answ: Not only some seared sinners, but every unregenerate man and woman, even those that are otherwise of a civill converse; their depraved minds do incline to this Atheisticall thought, though they are ashamed to speak it with their tongues; therefore *St. Paul* in *Rom: 3.* Setting forth the sinfull estate of all men by corrupt nature, he alledgeth the authority of those two Psalmes fore-cited, as expressly speaking of every man as he is in his naturall folly.

Rom. 1. 18, 19,
20, 21.

Obj: It is a principle implanted in mans nature that there is a God, how then can this unnaturall thought of Atheisme be

be naturall to any man.

Ans. 1. The light of nature that comes John 1;
from the second *Adam*, enlightning every
man that comes into the world: Enclines
men to think and beleive that there is a
God; but the darkness and defilement
of nature (which comes from the first
Adams fall) makes men proud to think
that there is no God.

2. Carnall men are apt to think that
there is no such holy Righteous All-
knowing Sin-revenging God, as the
Scripture declares, *Psal.* 10. verse 4. and
11. compared *Psal.* 50 21.

Ob: But we never discovered or dis-
cerned any such Atheisticall thought in
our selves.

Ans: Unregenerate men cannot al-
waies know the thoughts of their own
deceitfull hearts.

2. This reflexive Cogitation wherby
we discern and know what we think, is
properly *Conscience*: Now in mans lap-
sed Estate Conscience is corrupted and
carnall, sleepey and secure, blind and
polluted; whence tis that it cannot faith-
fully perform its Office, in giving in true
testimony what mans corrupt mind
thinketh.

Titus 1. 15.

3. Thoughts are called the *secrets* of
the

the heart, hidden thoughts, therefore they are not so easily discerned as the affections and outward actions.

Quest: How may we certainly know that we are guilty of this abominable Atheisticall thought.

Ans: There bee three infallible signs set down in *Psalm. 14.* ; as

1. *A corrupt conversation, verse 2, 3. They have corrupted themselves, they that walk on in wicked waies against the cleer light of Gods word and the Law of nature, are those that think that there is no God.*

Vers. 4.

2. *Slighting and neglect of Prayer, Prayerless persons and Families are full of Atheisticall thoughts.*

Vers. 6.

3. *They that scoff and jeer at the hope holiness and preciseness of others, do manifest themselves to be these wicked Atheisticall fools.*

4. *They that are afraid to commit sin in the presence of man, and yet in the presence of Gods all-searching eye do secretly work iniquity : they that use deceit, lying, and falsehood in their dealings with men, these do think that there is no all-knowing God to take notice of their waies and to call them to a reckoning.*

2. The second grand evill thought which proceeds out of mans heart, is an *Idolatrous* thought: What a world of Idolatry, spirituall Idolatry, is committed in our thoughts, and yet few of us take notice thereof? There be two waies wherby we are guilty of high Idolatry by thinking.

1. By turning the true God into an Idol of our own fancy.

2. By exalting the Creature into the place of God.

1: It is a common thing for mans carnall imagination to turn the true God into an Idol; therefore the *Ephesians* before their conversion are said to be *without God in the world*: For though the wisest of the Gentils did acknowledge one Infinite Being, Creator of Heaven and Earth; yet because they did not in their minds rightly conceive of God, suitable to his spirituall Excellencies, they had no God, but meer Idols.

Eph. 2. 12.

Psal. 96. 5.

Quest: What are those Idolatrous thoughts wherby the mind of man turneth the Infinite God into an Idol?

*Ans*w: There be six gross thoughts which do notoriously possess the heart of every man by corrupt nature.

1. Carnall

1. Carnall men conceive there is no all-present Being, they think that God is confined to a certain place, shut up in Heaven, and not present in all places: Thus by denying the Omni-presence of God, the mind of man imagines God to be such a one as he is not, and so turneth him into an Idol.

2. That sinners are guilty of this Idolatrous thought is evident by the Scriptures, as *Job 22. 12. 13.* *Eliphaz* doth personate wicked men, and brings them in speaking of God in their hearts, as if he were confined to the highest Heaven:

Is not God on high in the Heaven? Behold the height of the Stars, how high they are. How should God know? Can he Judge it? Omnipresence is an essentiall property of God, and therefore they that conceive of God as included in any place, or excluded from any place, as circumscribed, defined, or contained in the Heaven of Heavens, as personally fixed to any one place, as present in neer and not in remote places, they do hereby turn God into an Idol of their own brains.

2. Carnall men conceive there is no all-ruling providence of God, whereby he observeth and ordereth all things in the

*Jer 23, 24.
1 King. 8. 27.
Psal. 139.*

the world particularly; they imagine that God walketh in the circuit of the Heaven, not minding or regarding what is done here on Earth, either to reward the righteous or to punish the wicked: sinners settled on their Lees, say in their hearts, *The Lord will neither do good nor evill.*

Psal. 10, 11.

2. They conceive that the great God doth not look upon small matters done on Earth, whereas tis his Glory to behold small low things and things on Earth.

Psal. 113. 5. 6.

3. Carnall persons think that there is no all knowing power, who doth see and take notice of all their actions: that these are their common thoughts is manifest by divers Texts, as *Psal: 10. 13. The wicked mans says in his heart. (That is, he thinks) God hath forgotten, he hideth away his face, he will not see, or, not at all respect for ever. If he do see our waies, yet he quickly forgets them, and Psal: 94. 7. The wicked say, The Lord shall not see, neither shall the God of Jacob regard it. How should God know? Can he discern through dark Clouds? These are the Hellish thoughts of men in their actions of sin, whereby they conceive God to be like themselves, and turn him into an Idol, yea a Heathenish Idol,*
that

*Iob 22. 12, 13.
Ezek 8. 12.
Esa. 29. 15.*

have bath eyes and see not.

4. Men by corrupt nature are apt to think that there is not an *All-powerful* Being, they have low slight thoughts of Gods power, they think he hath but little strength, or can do but little with it, *Job: 22. 17. What can the Almighty do against them, or for them. Esa: 5. 19. Let us see what God can do, let him make speed, let him hasten his work that we may see it.* We have heard much talk by our Preachers of the power of his anger, let him do his utmost, he can do us no great hurt; these are the presumptuous thoughts of evill men.

2. Poor Souls at their first looking towards Christ, are apt to limit the power of God, and to think thus in their hearts if our sins were of a lighter and lower nature, we could then conceive they might be pardoned: but can God pardon such black bloody sins, crying capital Crimes, prevarications and proclamations as we are guilty of? Can he subdue these *Anakims*, our predominate lusts? can hee soften our stony hearts, and quiet our turbulent affections? which we cannot think how it can be done: So when we are brought into the *Mount*, and all outward means fail,

we

we are ready to think, can God deliver us? can he provide for us? &c.

By this limiting the power of God in our thoughts, we conceive him like to our selves in a finite perfection, and therby we turn him into an Idol of our own fancy.

5. Ungodly ones conceive God to be *all mercy, and no justice*: They think to find life in the way of death; they continue in a course of sinning, and yet they imagine that *no evill can come unto them, they say in their heart we shall have peace though we walk on in the stubbornness of our hearts, &c.* By these presumptuous mens thoughts take away the Justice & Truth of God, and make him all mercy, one who wil not punish sin, nor perform his threatnings, and so they make him an Image of mans imagination.

Amos 6.3. &
9 10.

Deut. 29.19,
20.

6. Carnall men do think that God is like to themselves, they have low carnall conceits of his glorious spiritual perfections. This the Thought-searcher declares against those wicked ones, *Psal: 50.21. Thou thoughtest surely that I was like unto thee; that I was and would be as thou art.* There is a strange proness in mens corrupt minds to think that God is like to man: they do frame conceits
of

of the essentiall and personal properties and operations of God, according to those imperfect perfections, properties and actings, that they see in themselves: Hence it is that the Scripture tels us that

Numb. 23. 19. *God is not a man, nor as a man. Wherunto wil yee liken me, saith Jehovah.* Which speeches do import that there is a promesse in our carnall imaginations to change the Infinite God into the likeness of man: Yea, what sin is there to which wee are more inclined, then to these Idolatrous thoughts: If we take notice of our daily thoughts, we shall find sad experience herof; we bless our selves that we are no Idolaters, whereas the heart of every man by corrupt nature frames a thousand false Gods in its thoughts: every undue unsutable thought and imagination that we have of God, is a framing of a false God in our minds: we must think nothing of God, but what he declares of himself in the Scripture; whatsoever we think and conceive of God either contrary or otherwise then he hath revealed of himself, is the turning the true God into an Idol; as there is a *changing the Glory of the Incorruptible God*, into the externall likeness of men and other Creatures, by

by Ethnick Idolaters, that great sin for which the Gentiles stand Indited : so there is a changing the glory of God into the internal likeness of mens fancies, by mis-conceivings and wrong apprehensions of God in their minds ; this is spirituall Idolatry wherof we are exceeding guilty in our thoughts ; as

Rom. I. 23.

1. When we conceive God to be like to man in any of those glorious perfections, virtues, or affections that are attributed to him.

2. When we measure the Infinite power of God in our thoughts, by that limited weak power that is in man : as because men cannot forgive great trespasses done against them, we are apt to think that God cannot pardon our great transgressions, *Isa. 55. 8, 9.*

3. When we conceive God to be that which he is not, this is *thought-Idolatry*.

4. When we imagine any thing of God that imports the least imperfection or deficiency ; as

1. When we think that God is changed by our Actings, Prayers, Humiliations, &c.

2. Or that he is a gainer by our Services, whereas the Scripture declares, that *strong man Geber*, man in his highest strength

Job 22.2:

הלא

סכן נבר

strength of acting cannot be profitable to God, Job 35. Psal. 162. Luk. 17.9, 10. Geber, the name of man in respect of his strength.

3. If we think that we can oblige God as a Debtor to us; or

4. That there can be the least addition to his Essentiall Glory by all that glory that we give unto him in our acknowledgments, these are Idolatrous thoughts which do change the glory of God into the likeness of our selves, and so make him an Idoll.

Iob 42.

It is a provoking sin to conceive amiss of God in any of his glorious Attributes; when we do not speak that is right of him in our thoughts. It was the great sin of *Eliphaz* and his two friends, that they did not speak that, that was right of God: Their mis-speaking of God did proceed from their mis-conceivings of him.

Qu. If every undue thought and misapprehension of God in our minds be horrid hatefull & Idolatry, O then how may we conceive and think of God aright according to Scripture Discoveries?

Ans. There be divers divine Principles and Rules that I shall present unto you

you for the rectifying of your thoughts and apprehensions in conceiving of God and his glorious Attributes.

1. The Properties or Attributes of God (wherby the Majesty and Glory of the divine Essence is manifested to us) are essential *Perfections* in God; for whatsoever is in God the same is God: these Attributes differ not from the divine Essence; Gods power is himself, his mercy is himself, and not different from his Essence.

Proprietates divine nature seu essentiae sunt attributa Dei essentialia quibus essentiae divinae veritas ac Majestas nobis innotescit & ab aliis distinguitur.
Wedclivus.

2. These Attributes in God are one most pure simple Act.

3. They are all *absolute* Properties in God, and so distinguished from those Relative Properties, wherby every person in the glorious Trinity hath his own subsistence.

4. These Essentiall Attributes, Omniscience, Omnipotency, Mercy, Eternity, &c. are all equally in all the three Persons as equally possessing the Divine Being.

5. They are the peculiar properties of God possessed by him alone, God is *only wise*: He alone is God and King of Kings.

Rom: 16: 27.
Math. 19. 17.
1 Tim 6. 15.

6. All these Attributes are affirmed and spoken of God as truly in the ab-

*Attributa Dei
sunt ipsissima
Dei essentia.*

1 John 1.5. &

4 18.

Joh 8. 12 7.

abstract, as in the Concrete, God is not only mercifull, but Mercy it self; he is wisdom it self, light, life, and glory it self: this cannot be spoken of any Creature whatsoever. God is goodness and truth it self, he is so light that in him there is no darkness.

7. Those Attributes that are in some respect communicable to the Creatures, they are in God principally and originally; in the Creatures secondarily and by participation, as wisdom, mercy, and holiness, &c. whatsoever is good in the Creatures, it is first in God as the Fountain, tis in the Creatures, but as in the Cistern.

2. This Excellency is in God most eminently, Infinitely above all degree and measure.

Psal. 105. 8.

Jaon. 1. 17.

Psal. 136. 1. &

100. 5.

Psal. 117:2:

Num. 23. 10.

8. The Attributes of God are all Eternall, Infinite, Unchangable, and Immeasurable, his Attributes are not mutable Accidents, but his very Essence; they are Infinitely in God at one time as well as another, his love and mercy are like himself Infinite and Immuta-
ble.

9. The Attributes and Excellencies of God admit no intrinsecall intention or extention, augmentation, or diminution

nition in themselves; though God may manifest more of his power, grace, and mercy in one externall work, then in another, more to one Creature then to another.

10. There is no priority in the divine Attributes themselves, but only in regard of us, for all these Attributes are one divine Essence.

In seipſis non admittunt prius aut poſterius.

11. The Attributes of God are not contrary one to another, but have the sweetest harmony among themselves, yet in their effects and operations Justice and Mercy are contrary, Mercy pardons and spares; Justice punisheth, and condemns sinners.

In Gods externall works ſome one attribute may have the preheminence as power in creation. Rom. 1.

12: In the attribution of any essentiall perfection or property to God; there must be an abstraction and removing of all imperfection that accompanies such like properties in the Creatures, and the perfection therof must be conceived with the greatest height of Eminency and Excellency in him: All wisdom and power, all grace and holiness, all sweetness of affections they are in God, and from him, and the way wherby we come to conceive these glorious properties which be in God, is,

19, 20. Mercy in the glorious work of redemption.

1. By feeling the power and comfort

therof in our selves.

2. By observing those Excellencies in their measure to be in the best of Creatures, whence we arise to apprehend and take notice of what grace and love, what wisdom and strength, what mercy and goodness, &c. is in God by the beams of these that we see in the Creatures; for whatsoever is excellent in the Creatures, is first in God, it is in the Creatures by participation and derivation.

3. By Gods manifestation of himself to us by those properties in the Scriptures, and this is the surest, neerest, and clearest way wherby we attain to right conceptions and apprehensions of Gods glorious Being. But now in the attributing of any of those perfections or affections to God, that are in any sort communicable to the Creatures, we must carefully mind these two Rules.

1. There must be in our thoughts an abstracting of all imperfections that are incident to the Creatures; as for example. Mercy is in God and it is in men; now in conceiving mercy to be in God, we must abstract all the imperfections which accompany mercy as tis in us, mercy as tis found in man cannot be ascribed

scribed unto God: There are certain acts of mercy in man that cannot be affirmed to God; mercy as tis in man hath these three eminent internall acts.

1. The first is *Condolency*, when a man hath an inward sense of anothers misery and is afflicted in the sense therof, this is call'd *Compassion*.

2. The second act is a *Velleity*, to releive those that are in misery, though men may want power to do it, neither of these acts can agree to the mercy of God.

1. *Condolency* cannot be in God, for where there is no *passion* there can be no *compassion* properly: this affection is inconsistent with men, glorified in Heaven.

2. God is able to help whom soever he will; mercy is in men with deliberation, not so in God.

3. A third act of mercy is an *absolute will*, of releiving the miserable, and this is granted to be in God: we do highly dishonour God, and make him an Idol, if we conceive any affection or virtue to be in God as it is in the Creatures.

2. Whatsoever virtue or excellency we ascribe unto God, we must conceive it to be in him in the Superlative tran-

Rule 2.

dency of perfection and plenitude that is peculiar to a God; for those Excellencies are in God Immediately and Infinitely, the sparks wherof only appears in us.

13. The essentiall properties of God are not really distinguished among themselves, nor from his Essence: Gods mercy is himself, and not different from his Essence. All the Attributes of God are one Act in God.

14. Those *Attributes* that do formally include any thing peculiarly proper to the Divine Essence, are altogether Incommunicable, as Omniscience, Omnipotency, Omnipresence, Immensity and such like.

The Image of Gods wisdom, holiness, mercy is communicable, and is implanted in the Saints: but there is no similitude of Gods Omnipotency, Immensity, Omnipresence that can be communicated to Angels or men; these are Incommunicable Properties, and agree to God alone.

2. All the Attributes of God considered in themselves, and as they are in God, are altogether Incommunicable, for they are his Essence it self, thus God is only wise; yet they are rightly divided

Esa. 43. 25.
Non distingu-
tur re, sed ratio-
ne.

ded into Incommunicable and Communicable, because some of them do imprint their Image on the Creature, as wisdom, goodness, righteousness, &c. in which respect only (as I conceive) they are called Communicable.

15. Those divine Attributes that are said to be communicated to the Creatures, they agree to them by way of analogy or likeness, and yet these attributes as they are in God, differ infinitely from those properties that are given to Angels and men: those properties as they are in God are most perfect, infinite, unchangable, they are the Divine Essence it self, and therefore in reality are all one: but in Angels and men these properties are finite; imperfect and changable, meer qualities and divers, they receiving them by participation only.

16. The Divine Attributes are not multiplied in the persons of the glorious Trinity, for as there is one Essence of the Father, Son and Holy Spirit, so there is also one Eternity, one Omnipotency, one Omniscience, Immutability, &c. The Father is Eternall, Almighty, most Holy, merciful omniscient, so is the Son and the Holy Spirit: therefore

fore though the Father be Omnipotent, and the Son Omnipotent, and the Holy Spirit Omnipotent, yet there are not three Omnipotents, but these three are One Almighty God.

17. God in himself is an Essence Spirituall, invisable, most simple, infinite, immutable, incorporeall, self-sufficient, &c. to us he is all-sufficient, gracious, mercifull, abundant in goodness and truth, righteous, long-suffering, &c. Thus we must conceive of him.

1. Some Attributes declare Gods own sufficiency, thus he is said to be all-powerfull, infinite, eternall, unchangable.

2. Others declare his Efficiency, as the working of his power, Justice, Goodness in, and upon the creatures; thus he is said to be righteous, mercifull, and patient.

Object. The Scriptures declare and speak God to be a Spirituall Incorporeall Essence, and not as man, and yet they attribute to God members, and humane senses and affections, as hands, armes, eyes, ears, &c. Now the greatest difficulty is to have right thoughts and conceptions of God in respect of these Attributes. that we may not by any undue thought turn him into an Idol.

Ans. For the regulating and rectifying

fyng of our thoughts and apprehensions about these Tropicall Attributes that are spoken of God in Scriptures, we must know, 1. That there are divers Attributes that are ascribed unto God Tropically by way of Figure, not properly, these are called *figurative* Attributes. 2. In these figurative Attributes we must especiall mind and study those that are *Metaphoricall*.

Quest. What are these Metaphoricall Attributes of God.

Ans. They are those that belong to things created properly, but they are spoken of God by a Metaphor or Similitude; for the Scriptures often speaks of God according to our capacity: of these some are taken from men, some from other Creatures. Those Attributes that are taken from men, are said to be ascribed to God, by *Anthropomorphosis*, or *Anthropopatheia*, which is a Metaphor wherby those things that are proper to men, are attributed unto God by similitude; for properly God (being a Spirit Infinite and Incomprehensible) hath neither face, nor eyes, nor hands, nor any such thing, but these things are spoken of God after the manner of men: and thus the parts of man, his

Metaphorica attributa Dei sunt quæ proprie quidem sunt rerum creatarum, at Deo per metaphoram seu similitudinem tribuuntur. Ανθρωπομορφωσις, vel ανθρωποπαθεια
Est metaphora, quæ, ea quæ hominum sunt, Deo per similitudinem tribuuntur.

Levit. 26. 11.

Esa. 1. 14.

Jer. 5. 29.

Amos 6. 8.

Psal. 11. 5.

ונפש

אנוחה

ויעש

Job 23.

his members, senses, affections, actions, subjects and adjuncts are attributed to God.

1. A *Soul*, which is an essential part of man, is ascribed to God, *Job* 23. 13. We must not conceive that God is like unto man, as if he had a Soul and Body as man hath; for God is one simple spirituall Being.

1. The Soul of God is put for God himself, *Jer.* 6. 8. When Gods Soul departeth from men, he forsakes them fully and for ever; a man may depart from his friend in respect of bodily presence, and yet his soul may be still with him, but when he departs from him in his soul, he forsakes him totally and finally.

2. The Soul of God signifies height and intensiveness of affections, as when *Gods Soul hateth wicked men* and their performances, it signifies his rejection of them with the highest hatred, and abhorrency.

3. *Gods rejoycing to do good to his people with all his Soul*, is his shewing mercy to them with the greatest height, fullness and freeness of Fatherly love and complacency.

2. The members of the body are attributed to God, as *Head, Face, Heart, &c.*

1. By

Psal. 11. 5.

Esa. 1. 14.

1. By the *Head* of God, the Scripture understands the Essence of the Deity it self which is above all things, and wherunto all things are subject, 1 Cor. 11. 3. God is said to be *the Head of Christ*, wherby we may conceive this Mystery, that Christ was subject to God, so far as in our flesh, he subjected himself to God the Father : For as the Son of God is of one Essence with the Father, he is equal with him.

Dan. 7. 9.
1 Cor. 11. 7.
κεφαλή τοῦ Χρισ-
τοῦ Θεοῦ Πα-
τρὸς (scilicet).
Phil. 2. 6. 7. 8.

God the Father is the Head of Christ.

1. In respect of his humane nature in which regard the Father is said to be greater then he, Joh. 14. 28.

2. In respect of his Office, as sustaining the person of a Mediator.

Θεὸς Πάτερ
Χριστοῦ Θε-
ανδρώπου με-
διаторίςque per-
sonam sustinen-
tis caput est.

2. The *Face* of God signifies that Divine strength, grace, and mercy wherby Gods manifesteth himself and is known by his people, as we by the *face* are known to others, the face is that wherby one man is known from another in respect of his person, Gal. 1. 21. *I was unknown by face unto the Churches.*

Psal. 27. 8.

2. Gods *face* is his favour and good will in the manifestation thereof, Dan. 9.

17. this is call'd the *shining of Gods face* upon his people, Psal. 80. 3. 19. Psal. 31. 16.

Psal. 46.

3. The

3. The face of God signifies his presence in his Church and publike Ordinances, wherein the faithfull have the Vision and Communication of God, Gen. 4. 14. 16. From thy face shall I be absent, or banished.

4. It signifies Comfort flowing from the manifestation of Gods favour, Psal. 69. 17. Hide not thy face from thy Servant, for I am in trouble, shine upon me and comfort me, Psal. 31. 16.

5. The face of the Lord signifies open anger; the face sheweth forth favour or wrath, pleasure or displeasure, 1 Pet. 3. 12. The face of the Lord is upon them that do evil. Psal. 34. Psal. 21. 10. In the time of thy face, that is, of thine anger, as the Chaldee Paraphrast explains it, Ezek. 15. 7.

6. Gods face is his glory, as it is in the perfection of it, Exod. 33. 20. 23. It is the Glory and Majesty of the Divine Essence as it is in it self, which cannot be seen by the eye of mans understanding, because the mind of man cannot comprehend God who is Incomprehensible, Job 11. 7. 1 Tim. 6. 16.

R. Menachem well interprets that Text, saith he, Observe how he saith not, my face thou shalt not see, but shall not be seen;

1 Sam. 29. 19.
Jonas 1. 3.
Psal. 51. 11.

Levit. 17. 10.
& 26.

Gen. 32. 20.

Lam. 4. 16.

Jer. 3. 13.

Psal. 21. 10.

לעֵתִי

פָּנֶיךָ

יְהוָה

בְּאִפְרָיִם

Exod. 33.

וּפְנֵי לֹא

רָאָה

seen, as if he should say, *There is no power in any Creature to comprehend it.*

3. Eyes are attributed to God, whereby we must conceive. 1. His mercifull, mighty, and watchfull providence, *Psal.* 34. 15. 2 *Chron.* 16. 9. Gods eying of his Children is not a bare intuition, but a putting forth of his strength to help and assist them, and to resist their Enemies. 2. The knowledge of God is Omniscience, *Prov.* 15. 3. *Gods eye is in every place to behold good and evill.* He knoweth all things most cleerly as if he beheld them with eyes.

2 *Chron.* 36.
12.
Psal. 11. 4.

4. The *Apple of his Eye* signifies that, that is most dear and precious to God, *Psal.* 17. 8. *Zach.* 2. 8. every part of a mans Eye is most tender, and is kept most diligently, but the *apple of the eye*, or the sight of the eye which is the eye & light of the eye its self, is kept with the chiefeft care: Hereby we must conceive the tender love of God, and his exceeding great care of his people.

Deut. 32. 10.
Apple of his eye
on the black
(the sight) of
his eye.

5. The *Eare of God* signifies 1. His infinite knowledge of all things, as if heard all things with the Eare. 2. His readiness to hear and grant the request of his people.

Psal. 34. 16.
Psal. 116. 2. &
94. 9.
Psal. 31. 3.

6. The *Mouth of God*, is God himself revealing

revealing and opening his will to men, *Isa. 40. 5.* 2. The *Lord Christ* the glorious Son of God, who reveals and manifests God and his mind, and will to us, *Joh. 1. 18.* *Matth. 11. 26. 27.* The mouth is the Declarer and Interpreter of mans mind. *Interpreter* is opposed to *mouth*, for an *Interpreter* is another mans *mouth* *Exod. 4. 16.* by *mouth* there the Chaldee understands an *Interpreter*. The *mouth*, of *Jehovah* is the Oracle, or answer of God.

7. His *Nose* signifies *fury* kindled.

8. By the *hand* of God we must conceive,

1. His eternall and effectuall purpose concerning all things to be done, *Act 4. 28.* *Whatsoever thine hand and thy counsel determined to be done.*

2. Gods mighty power working all things according to his purpose, *Act. 4. 30.* *Mark 6. 2.* the hand is a type of strength.

3. Divine *Judgments* inflicted on men, as *Act: 13. 11.* *Paul* speaking to *Elymas*, saith, *The hand of the Lord shall be upon thee and thou shalt be blind.* *Jug. 2. 15.* God hath protecting and blessing hands. 2. Correcting hands. 3. Revenging hands, to fall into these is fearfull.

4. The

Thus August.
Gen: 45. 12.
compare with
Gen. 42. 23.
Joh. 9: 14
Jer. 39. 17.

Psal. 10. 12.
Psal. 118. 16.
Dan. 4. 3. 5.

Psal. 32 4

4. *The spirit and gift of Propheſie.* Ezek.

1. 3. *The hand of the Lord was there upon me.* When God comes upon the Sons of men by the power of his Spirit, over-powring them, and ſtirring up their Spirits to Propheſie, rayſing their Spirits to ſee Divine Myſteries, and removing all Impediments that might hinder them in Gods Work. Ezek. 37. 1.

5. *The Spirit of ſtrength and fortitude:*
The hand of the Lord was upon Elias:
1 King. 18. 46.

9. By the *Arme* of God we muſt conceive the greatneſs of his power, manifeſted either for the ſaving of his people, or deſtroying of his Enemies, *Pſal.* 93. 13. *Mighty is thine Arme,* 1 King. 8. 42.

Luk: 1. 51.
Exod. 6. 6.

2. His *mighty power* working in the Goſpel, *Iſa.* 53. 1.

10. The *Right hand* of God ſignifies,
1. His *Glory, Might, and Maſteſty.* 2. His *Power* working gratiouſly.

Pſal. 110. 1.
Pſal. 118. 15,
16.

11. The *Finger* of God is the *Holy Spirit*, who is the finger and power wherby all great works are wrought, *Luk.* 11. 20. compar'd with *Matth.* 12. 28.

Luk, 1. 33.

12. By the *Heart* of God is underſtood, 1. The *Decree* of God, *Jer.* 19. 5.

Psal. 110. 1.

Exod. 33. 23.

וְרֵאיוֹתָ

אֶחָד

אַחֶרָי

Isa. 52. 8.

Humane Sen-
ses.Levit. 9. 24.
1. King. 18. 28.

2. His good pleasure and approbation. David was a man according to Gods heart.

13. His Feet signifies power and strength, or the presence of God.

14. By the Back-parts, or after-parts of God may be understood an imperfect Image of the Glory of God, such as man is able to behold in this life, where we see through a Glass darkly. Tis opposed to the state which is to come, when we shall see face to face, 1 Cor. 13. 12. And tis spoken of God after the manner of men; for properly (he being a Spirit and incomprehensible) hath neither Face, nor Back-parts.

2. Senses are attributed to God, these are internall, or externall.

1. Internall as Memory, or Remembrance, Psal. 25. 6. Gen. 8. 1. By this remembring which is spoken of God, we must conceive; 1. His gracious acceptance, Psal. 20. 4. Let him remember all thy Offerings, and turn thy burnt Offerings into ashes: That is, accept of them. 2. His performing mercy promised, Levit. 26. 42. I will remember my Covenant, Exod. 6. 5. 6. Luk. 17. 2. Gods remembering his holy Covenant, is his performing the mercy of the Covenant: So our remembring of Gods Precepts is expounded,

expounded, to do them, *Psal.* 103. 18.

3. His speciall Acts of Grace and Mercy. God is sayd to remember us, when he hears, helps, strengthens, saves, and delivers us, *Psal.* 106. 4. Remember me with the favour thou bearest to thy people, visit me with thy Salvation. *Judg.* 16. 28. Samson sayd, O Lord God I pray thee remember me:—strengthen me, &c.

4 Gods remembring imports his Judiciary Acts in punishing sinners, *Psal.* 137. 7. Remember O Lord the Children of Edom, and punish them.

2. Forgetting is spoken of God, this signifies, 1. His long deferring to hear and help us in our Calamities, *Psal.* 13. 2. *Psal.* 10. 12. & 42. 10. 2. God is sayd to forget our Iniquities, when he doth not impute them to us, or bring forth judgment against us, but surely forgive us. 3. Gods forgetting signifies his Rejection of men: Thus he threatens to forget the Priests Sons in Israel; that is, to cast them off from succeeding their Fathers in the Priesthood, and from common mercies.

2. God cannot forget his elect people, so as to cast them out of his Fatherly love.

2. Externall Senses are attributed to God, as seeing, hearing, smelling.

I 2

1. Seeing

Psal. 136. 23.
Gen. 8. 1. &
30. 22.

Revel. 18. 5.
1 *Sam.* 15. 2.
Psal. 9. 13.
Esa 49. 14.

Jer. 31. 34.

אשכח
כויך

Hos. 4. 6.
Expellam filio-
tuos Tharg:
Jonathæ.

no:
tum
ns ma-

he

1. *Seeing* is properly an Act of the bodily eye, and therefore cannot properly be attributed to God; for as he cannot be seen with a bodily eye, so he seeth not with a bodily eye.

1. The sight of God is put for his most perfect plenary knowledge of all things; It is a spirituall intellectuall sight, it is knowledge of men and their actings.

2. It signifies his *fore-knowledge*: Gods sight is an eternall sight; he did never begin to see, for he had the vision and knowledge of all things from Eternity.

2. He never ceaseth to see what he hath once seen. 3. God beholds all things by one act of knowledge.

3. His *Seeing* implyeth a mercifull *REGARD* pitying and helping us in our misery, *Deut. 26. 7. He saw our affliction*: This *seeing* is a regarding with compassion, and so a *Redress* and help, *Exod. 3. 7.* Some of the Hebrews (as the *Zohar* upon *Exod. 3.* expound that place thus:

1. *Seeing for the good of Israel, I have seen for vengeance upon those that oppress them.* In this sense *Zachary* said at his death, *The Lord see it and require it.*

2. Gods hearing is his granting and fulfilling our desires, *Joh. 9. 31. Psal. 5. 2.*

3. By his *smelling* we must conceive his

Gen: 3. 12.
Prov: 15 3.
Psal. 139. 15,
16.
Act. 15. 18.

Simul & semel

Exod. 3. 7.
Psal: 35: 18
Psal: 106. 44,
45.
Gen. 29. 32.
Psal. 31. 8. &
119. 153.

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2 Chron. 24.
12.

his gracious approbation and acceptance of his peoples Sacrifices and Services in Christ.

Gen. 8. 21.

3. Humane *affections* are attributed to God, as joy, grief, anger, zeal, & jealousy &c. The Scripture giveth to God joy, grief, anger, &c. not as any passions or contrary affections, they are not motions and perturbations in God as in men, for he is Immutable, there is not the least shadow of *turning* or trouble in God: but by a kind of similitude, because of his unchangeable Nature and Will, he doth such things as men do with these passions and changes of affections. These affections are actions of God, which in some respect are like those actions of men which they do from these affections: all the affections that are attributed to God, we must conceive of them as *Effects*.

Humane affections.

Omnes affectus qui Deo tribuntur sunt effectus

1. God is sayd to *Rejoyce with his people, and over them with joy. To rejoyce to do good to them*, when he gives them the graces and joyes of his Spirit, when

Esa. 65. 19.

Jos Zeph. 7.

17.

Jer 32. 41.

R. Moseh Alchech & R.

Moseh Albelia, &c: dicunt lætitiā in Deo vacari quod spiritum suum hominibus communicat: tristitiā quando privat eos hoc bono: In lætitiā omnes spiritus vitales a co de exiliunt ut objectum bonum percipiant; in tristitiā introitus se recipiunt, præsens malum fugientes.

he conveys more of his holy Spirit to them, for that is called *Gods rejoycing*, *When he communicates his Spirit*: As when men rejoyce greatly, all the vitall Spirits go forth from the heart, that they may entertain the good Object presented.

2. God is sayd to be *grieved in his heart*, when he depriveth men of the holy breathings, strivings, and operations of his Spirit, *Genes. 6. vers. 3. & 6.* compared, as when men do grieve much, the vitall Spirits return inwardly, flying from the present evil.

3. *Anger*, if it be taken properly for a passion, so there is none with God. *Fury is not With me, Isa: 27. 1.* He is nowhere called an *angry God*, but *slow to anger*: Yet *anger* and *fury* are attributed to God, *Ezek: 5. 13. & 16. 42.* We may thus conceive of them.

1. Anger, as it is in man, either for the materiall or formall part of it, cannot be given to God, who is free from all such passions and perturbations as mans anger imports: when a man is angry, he goes out of himself and when he is pacified, he returns to himself, but God is unchangeable.

2. Yet in a sense tis true, that anger

Some say Ira
is taken from
Ira.

is in God, that is an inclination and will to punish sin arising from his hatred of sin as his great Enemy : anger and fury are given to God as becomes a God, he is not as man to be angry and furious with perturbation or distemper; but he doth such Acts as do intitle him to fury and anger, yet without any change or imperfection.

1. *Anger* is a will and desire in men to punish that which hath wronged them.

2. *Fury* is the height of anger, when anger is boyled up to the height, tis call'd the *Fury of anger*.

3. Anger and fury are given to God when he manifests by his Actions that something displeaseth him, and especially when he punisheth men : they are effects from God, not affections in God.

Esa:22:25.

Deo furor & ira tribuitur cum ostendit factis, aliquid sibi displicere. Rivet.

1. The anger of God is his decree of inflicting punishment upon sinners.

Esa:27:1.

2. *Wrath* is punishment it self inflicted or to be inflicted upon Offenders, Rom. 1. 18. & 2. 5. Matth. 3. 7. Ephes. 5. 6.

Ira fieri dicitur cum panam infligit. Rivet. Ezek:5:13. In my zeal.

4. *Zeal* is often ascribed to God in

עז זילאז Θεου, Thus the Septu-

agint render it, the Hebrew word signifies sometimes Zeal, sometimes Icalousie, Esa, 9 7.

Scripture, as *Esa* 9. 7. Zeal is the intention and strength of all holy affections: the Zeal of God is the ardent love of God, and great care that he manifests for his own Glory and the good of his Church, 2 *King*. 19. 31.

5. Jealousie is ascribed to God, *Psal*.

קנאת יהוה 79. 5. And *Jehovah* hath declared himself to be a jealous God, *Exod*: 20. 5. *Deut*.

אל קנא 5. 9. Jealousie, is hot wrath, burning smoking anger, *Psal*: 79. 47. *Ezek*: 36. 5. *Deut*: 29. 19. tis the flame of *Jah*. *Song*.

Psal. 97. 5.
Jealousie is the
rage of a man.

8. tis Gods fiery indignation; Jealousie is with great indignation and grief, *Numb*: 25. 11. such as amounts to hatred and enmity, *Isa*: 59. 17.

1. Gods Jealousie imports his taking men into Covenant to be his people:

2. Their Revolt by Idolatry and other sins, violating their faith given to God.

3. The jealousy of God upon it, who being greatly displeased, speaks and acteth dreadfull Judgments, Gods Indignation against Idolatry, is call'd Jealousie.

Prov. 6. 34.
Jer. 6. 15. &
10. 15.

Ezek. 38.

2. The jealousy of God is his fervent love to his people, and fiery Indignation against their Enemies, as the Husband hath love to his wife, and hot anger against those that offer violence to her;

her; this is a Jealousie.

6. Gods hatred of men is, 1. A *Negation of electing love*: A decree of non-election to life, or an inferior kind of love, which is hatred in comparison of his electing love, *Mal: 1. 23. Rom: 9. 13.*

2. It is a displacency, detestation, abomination, and averſation of things: *Esa. 1. 14.*

3. It is the execution of the decree of punishing and destroying wicked men. *Pſal. 5. 6.*

7. Whence *Repentance* is ſpoken of *Gen. 6. 6.* in Scripture.

1. We muſt not conceive that Gods repenting is like to mans repenting, 1. *Sam: 15: 25. The ſtrength of Iſrael will not repent, for hee is not a man that he ſhould repent, Numb: 23. 19:* Repenting aſtis in men, doth properly import a change of their mind and will from evil to better, upon an *after-wiſdom*, an *after-underſtanding*. 2. It implies a perturbation and grief in their hearts, ariſing from the acknowledgment of their errors: this is mans repentance, but none of theſe Acts can be in God, who is Omnſcient and unchangable, with whom there is no variableneſs, neither ſhadow of turning.

2. Repentance is ſpoken of God Metaphorically, *Gen: 6. 6. Amos 7. 3. Jer. 18:*

ל

אדם

הוא

להנחם

Μετὰ νοῦν

μετὰ νοῦν

Post ſapere, mutare mentem in melius.

Jam. 1. 17.

Mal. 3. 6.

Humane capacitati aptiora quam divine sublimitati, St. Aug.

R. Mosseh & Doctus Aben. Ezra in similibus casibus semper utuntur his verbis.

דברה

תורה

בלשון

בני אדם

Ubi legitur quod peniteat Deum mutatio rerum significatur, immutabili manente praescientia divina, Aug. de Civit. Dei lib. 17. cap. 7.

18.8. Out of the abundance of his mercy to help the weakness of our apprehensions; God condescends to the manner of *humane expressions*, retaining still the steadfastness of his own working which receives no variation nor difference from the contingencies of second causes: God speaketh according to our capacity, but he worketh according to his own Councell, *Ephes. 1. 11.*

The Learned *Rabbins* have an excellent Rule, that they alwaies use in such like cases: the *Law* that is the Scripture *speaks after the manner of men*: That is, it accommodates its speeches to things corporeall and sensible, that so it may more clearly be understood.

3. God is then sayd to repent, when what he once willed to be, he after by the counsell of the same will, causeth not to be, therin *not changing his own counsel, but only willing the change of the things*, that the same thing for this period of time shall be, and then shall cease, so that the same will and counsel of God stand constant and unmoveable in the severall mutations of those things that are wrought or removed by it, for nothing can possibly fall out in Gods ordering and observing all things that can

can make him more wise, more righteous, more powerful then he was before: he is unchangable in his wisdom, and in the Councell of his will.

4. Gods repenting is a change of the Work, his Decree abiding unchangable, *Gen: 6.6. It it repented J-hov-ah that he he had made man on the earth.* That is, He determined to destroy man whom he had formerly made: So *1 Sam: 15. 11. It repents me that I have made Saul King.* That is, I will un-King Saul, whom I have made King formerly.

5. The causes of this change are either mens sins or repentance, yet this change is decreed by God from Eternity, for God hath decreed both these to do a work, and then to change it again, or to undo it, according to the sins or repentance of men.

This change of the work is call'd his repenting: for when God changeth his former works, and acteth in a contrary dispensation, he doth as men do, when it repents them of any thing they destroy what before they have built up, and undo what before they have done: Thus God repenting pulls down what before he hath done, he dis-thrones *Saul*, and destroyes the old World.

6: God

Ier: 18.8.

Psal: 135: 14?

Quando dicitur Deum penitentia duci accipiendum est de effectu: Quemadmodum nos, quando alicujus rei peniter abolemus id quod antea feceramus Menassela Ben Israel;

6. God never changeth his mind though it be his mind to work many changes, he wills a change in the Creatures, but never changeth his own will.

Humane Actions.

Esa. 14. 24.

עצה
יהוה

4. *Humane Actions* are ascribed to God, and these are both *internall* and *externall*; as 1. Thinking of thoughts is attributed to God, *Jer: 4. 28. & 29.* 11. hereby is signified his decree, counsel, and purpose, *Psal: 33. 11.* *The thoughts of Jehovahs heart shall stand forever:* That is, his *Councells* as tis there interpreted.

Exod: 33. 14.

2. God is sayd to *lift up the light* of his face, *Psal: 4. 7.* when he manifests his favour and goodness to his people in Christ, who is both the *light, face, or presence* of God, *Luk. 2: 32.* and the *Angell of his face*, *Esa: 63. 9.* according to this phrase tis sayd, *Psal: 16. 15.* *In the light of the Kings face is life, and his favour is as a Cloud of the latter Rain.*

Gen: 4. 4.

וישע
יהוה
שעה

Aspexit, Respexit intuitus est cum delectatione significat gestum, applicantis se ad rem gratam.

3. When God is sayd to *have respect* to the Faithfull and their Offering, we may thus conceive that he approves, favoureth and accepts of them. *Jehovah had respect to Abel, and to his Offering,* 1. with *delight*, as the Hebrew word implyeth (and so one of the Greek Versions translates it) 2. *With favourable acceptance,*

acceptation, as the *Chaldee Paraphrast* explains it, *Levit: 1. 3.*

4. God is sayd to *hide his face*: 1. When he declares his anger, *Psal: 30. 8.* 2. When he seemeth not to be affected with our miseries, *Psal: 13. 2.* 3. When he withdraws his favourable countenance and comfort, which the *Chaldee* expounds, *the brightness of his face*: When we have not the comfortable sight and sense of Gods favour, it imports trouble and grief, *Dent: 31. 17. Ezek: 39. 23, 24 29.*

5. God is at the right hand of his people, *Psal: 16. 8.* wherby we must conceive his powersfull assistance and comfort, when his help and protection is present in all dangers and distress.

Psal. 59. 2.
Act: 2. 25.

6. He turneth himself to us, or returns, *Zach: 1. 5. Psal: 6. 5.* when he manifests himself favourable to us, removing the signs of his anger, diseases, warr, &c. and restores a prosperous Estate.

2. When he pardons and subdues our Iniquities, *Micha 7. 19.*

7. God is sayd to *come to us*, when he gives us a further manifestation of his favour and presence, and enlargement of grace and Heavenly comfort, *Iob. 14: 23.* and vers. 18. *I Will not leave you comfortless,*

ὁυκ ἀφήσω
ἐμὰς ὑπερδύς.

fortless; I will come to you. I will not leave you Orphans. Thus tis in the Original, which condition is usually comfortable, when God manifests himself as a Father, and filleth our Spirits with the diffusions of his love and comforts of his Spirit, he then comes to us.

2. He makes his abode with us, when he confirms us in the perpetuall confidence of his favour, *Ioh: 14. 23.*

8. God is sayd to *descend* and *ascend*, *Gen: 11. 7. & 18. 20. 21.* These Phrases may seem to imply that God was not there before, that he is in Heaven and not on Earth. That we may have right apprehensions of God, we must know,

1. That he doth not move from place to place, or change his place, *who fills Heaven and Earth.*

2. These Scriptures speak of God after the manner of men, and do assure us, that God had a certain knowledge of these things, and of all that men do on Earth.

3. God *descends* when he worketh some new thing on Earth that he had not done before: Thus the *Son of God descends from Heaven*, not by mutation of place, but by assumption of flesh and
mani-

manifestation of himself therein.

4. When God manifests that things done on Earth are not unknown to him.

5. When he brings forth his power indeed, and shews himself to be near unto us, *Exod: 3.8.*

9. God Returns to the high place, or to the height, when he doth as it were go up to the Throne of Judgment, *Psal: 7.8.* for Thrones were set on high, when he executes Judgment from Heaven upon sinners.

1 King. 10. 19.

10. Laughing is ascribed to God, *Psal: 2.4. Prov. 1.26.* When he is sayd to laugh at wicked men, it is to shew these four things.

1. How far he is from helping them.

2. How easie tis to destroy them.

3. It signifies his furious anger against them, even to the rooting of them out.

4. That he would no more pity them in their greatest miseries, then men are wont to pity those at whose death they laugh and jest; Thus when God is sayd to laugh and deride his Enemies; it implies their dreadfull punishment; it is spoken of God after the manner of men that he laugheth and is angry with sinners, and the like expressions; not that

Psal. 59.9. & Prov. 1.26.28. compared Psal: 2:4.5. verses, compared.

that he hath such passions as men, O no, but because he doth such things as men use to do, when they are moved with such passions or affections. and as the Hebrew Doctors say, *The Law speaks of God according to the language of the Sons of Adam.*

*Humane
Subjects.*

5. *Humane Subjects* are attributed to God; as

1: A *Throne*, *Psal.* 9. 48. *Esa.* 6. 1. A *Throne* is a high Seat full of Majesty and Glory, fit for Kings and Judges to sit in, *1 King.* 10. 13. 19.

Revel. 4. 10.

2. It signifies Kingdoms and Dominions, *Dan.* 9: 7. By the *Throne* of God we may conceive these three things.

1. Divine Majesty and the Kingly power of God, who is *King of Kings.*

2. Triumphant glory.

3. Judiciary power, *Psal.* 9. 4. *Thou satest in the Throne judging right.* Gods sitting upon a *Throne* is a representation of his imperiall Glory, Power and Judiciary Majesty, *2 Chron.* 18. 18. Thrones are not for standing, but sitting, *1 King.* 2. 12. and Chapter 22. 10.

Revel. 20. 11,
12.

2. A *Foot-stool* is attributed to God, *Psal.* 110. 1. This holds forth the absolute power and dominion that he hath over his *Creatures.*

2.. Things

2. Things are under the feet of the Lord Christ as a Foot-stool two wayes:

1. By way of subjection as *Servants* unto him, and thus *Angels and Authorities and Powers* are made subject to him, *Ephes: 1. 21, 22, 1 Pet: 5. 22.*

2. By way of *Victory* and *insultation*, and so all the *Enemies* of Christ are put under his feet, which is the most proper way; for the *Members* of Christ are indeed under the *Head*, the *Sheep* of Christ are in his *Hands*, and the *Lambs* of Christ are in his *armes* and *bosom*, but the *Enemies* of Christ are under his feet to be trampled upon, till their blood be squeezed out. *Joh. 1. 10. 28; Esa. 40. 11.*

6. *Humane Adjuncts* are attributed to God, he is sayd to *rest* and to be *weary*, to *sit*, to be *exalted* and *sanctified*, &c. *6. Humane Adjuncts.*

Now we must be wise and wary how we conceive of these Metaphoricall Attributes, for if we frame any conception of God, that is not su-able to his Spirituall Being, we are guilty of the highest Idolatry in our thoughts.

1. God is sayd to *rest the seventh day*, *Gen. 2. 2. He Sabathised*, that is kept *Sabath*, for of this Hebrew *Shabath*, it is called the *Sabath*, or *Rest-day*. *חַבַּשׁ* Quievit cessavit.

שבת

Sabbatum cessatio, requies,
Buxtorf.

Quies non est
vera motus
privatio, sed
finis seu perfectio perfecti.

We must not conceive that God was wearied with any labour, for he worketh without labour; but that from that day, God rested or ceased from making more kind of creatures; & that besides those that he had made on the six dayes, he did not create any new kinds, *Exod. 20. 7. Heb. 4. 5* though as touching the preserving, ordering and governing of the world, *the Father worketh hitherto and Christ worketh, Ioh. 5, 17.*

1. This resting is spoken of God after the manner of men, and implies not any wearinesse in him, for the Creator of the ends of the earth fainteth not, neither is weary, *Isa. 40. 28.*

Psal. 104. 31.

2. Gods Sabbath was also his rejoicing in his glorious works, and this the Chaldee Paraphrast observes here, saying, and God delighted the seventh day in his works that he had made, and rested.

Exod. 15. 2.

Psal. 34. 3.

Psal. 30. 2. and

Ysa. 28. Psal.

145. 1.

Isa. 25. 1. and

30. 18.

2. God is said to be exalted, when his height of glorious excellency, might and Majesty is manifested to us.

3. When God is in our thoughts, inclinations, and affections, as he is in himself most high.

We must not think that God can receive any exaltation from his creatures; he is infinitely above all our exalting; and

and extollings, men are then said to be *exalted*, when they are lifted up from a low degree to a height of honour, power and authority, but the Lord God hath the highest height of all honour, power and excellency, of, and from, and in himself: but now when we set up the *will* of God, as the onely *Rule* of all our actings; *his honour* as the onely end of all we do; the *power* of his *might*, as our onely *strength*, then are we sayd to *exalt* God.

2 Sam 5. 12.
Psal. 89. 19.

3. God is said to *sanctifie himself*, and to be *sanctified* by men, he doth *sanctifie himself*, when he manifesteth his omni- science, power, righteousness and holiness in the eyes of men, and thereby freeth himself from those blasphemous aspersions and imputations that are cast upon him by evil men, sinners do conceive that God is *like to themselves*, that he seeth not *Psal. 10.* that he hath *forsaken the earth*, that he will *require* no account of them, they think that he cannot do much for them, or against them, that it is *in vain to serve him*.

Ezech. 38. 23.
Levit. 10. 3.
1 Pet 3. 15.
Isa. 8. 13, 14.
Ezek. 28. 22.

Psal. 50. 21.
Ezek. 8. 12.
Psal. 10. 13.

Now when God graciously accepts, *Mal 3.* and openly rewardeth his own servants, and when he punisheth them *Ezek. 20. 41.* that transgresse with visible judgements

Ezech: 20. 4¹.

Jehovah then declares that he is a powerfull, all knowing, righteous, Holy, God, and thereby takes off all those reproachfull imputations, which sinners bla'phemously cast upon him, *Ezek* 28.

22. *They shall know that I am Jehovah, when I shall have executed judgements in her, and shall be sanctified in her, Ezek. 38.*

Psal 9.

16. 23. our God is known to be *Jehovah*, a God who gives being to his threats & promises in his executing judgment, men are thereby drawn to confesse, that *Jehovah is a holy God*, as those did, *1 Sam. 6. 20.*

1 Pet. 3 4. 15.

2. The Holy God is sanctified of men, when they acknowledge his infinite holinesse, by *fearing* him in their hearts, and framing all their thoughts and wayes by divine Rules, as in his sight.

4. Gods *holy* name is said to be *polluted* *prophaned* by men. *Ezek. 36.*

20. 21. when they speak any thing that strikes through any of Gods glorious excellencies, as that he takes no notice of mens works, that he regards not his people, that there is no ruling providence in the world, &c.

2. When men do that which may occasion the enemies to blaspheme Gods name, truth, and wayes.

5. God

5 God is said to be *justified* by men, *Luke 7.29.* When he is acknowledged to be righteous, gracious, mercifull, abundant in goodnesse and truth.

Math. 11. 19.

6: Gods *sitting in the heavens, And on a Throne*, *Pf. 9. 5. 8.* signifies both Kingly authority; and the acting or executing thereof.

Pfal. 2:4.

Pf. 15. 2. 11:12

2 Chr. 18. 18.

Esa. 6. 1.

Dan 7. 1.

Rev. 20. 11.

2. His high exaltation and *raigning* over all creatures,

7. The all glorious God is said to be *glorified by men*, *John 15. 8. Psalm 50. Math. 5. 1 Pet. 4. 11.* when they acknowledge his glorious excellencies in their hearts, words, and wayes: we must not conceive that men or Angels are able to make the least addition or augmentation of Gods essentiall glory, by all their services, all the glory that we can give unto God, is to acknowledge him to be, as he is in himself, and in his actions of grace, and mercy towards us.

8. God is said to be *comforted*, *Ezek. 5. 13.* when judgements are fully executed, and his own justice satisfied.

9. God is said to be *wearièd* when he hates and rejects any thing, as a man who is weary with bearing a burden, casts it off.

10. He is said to *sleep*, *Pfal. 44. 24.*

Esa. 1, 14.

לאה

Defessus fuit
refertur teste
Kimchi, ad fa-
tigationem co-
gitationum in
rebus quas quis
fastidit.

Psal. 28. 1.

when according to the sense and apprehension of the fleshly part in men, he comes slowly to relieve those that are in extremity of sufferings: these things are spoken of God after the manner of men, for properly, *he that keepeth Israel slumbreth not nor sleepeth*, Psalm 124, 4.

11: God is said to be *silent*, when he seemeth to us not to hear our Prayers, when he ceaseth to *speak to us and answer us*:

These attributes are taken from *man*: there are others that are taken from other creatures; As 1 *Wings* are attributed to God; whereby we must conceive his protection and defence of his people whom he gathers and hides under the *wings* of salvation (as a bird doth cherish and shelter her young ones under her wings) and protects them from the snares of the devil and evil men.

Deut. 32. 11.

Ruth 2. 12.

Psal. 17. 8.

Psal. 91. 4.

Exod. 19. 4.

Thus the Greek and Chaldee here translates it.

He beareth them, *as upon eagles wings* Exod. 19. 4. the eagle flying high, her young ones being on her wings, are safe from all danger.

Psal. 91. 10: 1.

כצל

שרי

יתלון

2: The protecting, refreshing mercy of God, is compared to a *shadow*, the Saints do lodge in the shadow of the Almighty in the shadow of the clouds, of the glory

היה,
צלך

glory of the Almighty, as the Chaldee explain it, in his protection, as the Greek saith: shadow is often used for defence, and protection, as *Psal.* 121. 5. *Jehovah is thy keeper, Jehovah is thy shadow*, *Isa.* 51. 16. and 49. 2. as the shadow of a great tree, protects from the beams and smiting heat of the Sun: so doth the Omnipotent protect his people from the fiery assaults of the devill, and hurting power of outward evils.

חַי
צֶלְמָךְ

2 *Jehovah is their shadow of strength*, shadow is sometimes taken for strength, as *Numb.* 14. 9. *Their shadow is departed from them*, that is, *their strength*, as the Chaldee expounds it, so in *Isa.* 30. 2.

3. By the way and paths of God, we must conceive the acts of his providence whereby he orders, governs, and disposeth all things: these are the wayes wherein God walketh, wayes of mercy and wayes of judgement, works of justice, and works of grace.

Psal. 77. 20.
Psal. 103. 7.
Job 40. 14.
Psal. 25. 10.

4. Divers names are given to God by a Metaphor or similitude,

Psal. 31. 3.
Psal. 41. 2.

1. He is called a tower, a fortress, or munition, a strong hold to flee unto, when a man is chased and in danger: a high Defence, a refuge, *Pf* 18. 3. for as in high fortified towers, men are in safety above the

reach of their enemies : so in the powerfull protection of God, we are safe and secure from the hurting power of all enemies and evils.

2. He is called the *Horn of our salvation*. 2 Sam. 23. 3. that is, the power that defends and saveth us, as horns are a defence to wilde beasts, a horne signifies power and glory, Psal. 92. 11.

3. *A Rock*. Psal. 18. 3. *Jehovah my rock my rock*, God is often called a rock, a rock of habitation, a rock whereto his people may flie, and there dwell safe.

4. *A shield*, Psal. 3. 4. *a shield about me, or for me*, that is, a protector, a defender to us, a shield round about us.

5. God is called a *strong habitation*, Psal. 71. 3. *a dwelling place to his people*, Psal. 90. 1. so that as a mans house is a place of safety, security and rest, wherein he resteth, and refresheth himself after his travels and labours : so God is the safety & resting place of his people, in his love and mercy, they do sweetly solace, satiate and secure themselves continually.

Thus I have given you divers directions how to conceive rightly & Spiritually of God. 1. In his proper attributes that are essentiall to him. 2. In his *Metaphorical* attributes, which are spoken

Psal. 18 3.
Amos 6. 13.
Hab. 3 4.
Luke 1. 69.

יְהוָה
צְרִי

Psal. 144. 2.
Gen. 15 1.
Deut. 33. 29.
Psal. 84. 12.

of God by way of similitude, and after the manner of men, that so we may not fall into *thought-Idolatry*, by undue thoughts and misconceivings of God, whereby we turn him into an idol of our own fancy.

2. Men do act idolatry in their thoughts, by setting up in their thoughts an idol of their own brain, in the place of the true God: this is done two ways,

1 When they think and imagine some other thing besides the true God to be their *chiefest good*: thus voluptuous men imagine sensuall carnall pleasures to be the best thing, *Phil. 3. 19.* Covetous men apprehend earthly riches to be the best good, as is evident, *Psal. 4. 7* Their desires are most strangely carried after earthly goods: whatsoever men do chiefly desire: that they conceive to be the chiefest good, that which is chiefest in their affections, is chiefest in their apprehensions.

2. When the stream of mens thoughts runs freely and fully into this present world, and the maine things thereof, when they spend the strength of their thoughts more upon the creature, than upon the *Creator*, more upon earth than heaven, they are hereby guilty of idolatry.

Covetousnesse
is called *ido-*
latry.

Col 3. 9.
Affection fol-
lows opinion,
and that
which a man
affects most, he
must needs
think best of,
Perkins.

idolatry, by setting up the creature in the place of God in their thoughts, whatsoever it is, upon which we commonly bestow our first waking thoughts, and the chief of our day thoughts, especially in our vacant hours, that is our god.

3. The third *evil thought*, which proceeds out of the heart of men, is a *blaspheming thought*: now the blasphemies which run through mans corrupt mind, are exceeding many and monstrous; but there are four special thoughts of blasphemy, which do possesse the hearts of carnal men.

1. They think the *Gospel of Christ* to be *foolishnesse*, 1 Cor. 1. 21. 23. the Gospel in it self is divine *Wisdom*; but in the thoughts of the unbelieving Grecians and other Gentiles, it was *foolishnesse*.

1. That salvation is preached by *Christ crucified*, life by his death, this the world conceives to be a foolish thing.

2: That salvation is communicated by preaching, this they think is more foolish.

3. That faith is dispersed by so simple and low a way of preaching, this they conceive

conceive to be most foolish. Natural men have vile thoughts of the spiritual mysteries of the Gospel, as that the eternal God should become man in time; that Christ by death should free men from death, & by his poverty make them rich; that men must accuse, abhor and condemn themselves, and look for all life, righteousness and acceptance from Christ; that they must be *nothing* in themselves, and all in another: that when they are *weak* in themselves, then they are *strong*: that men should be as having *nothing*, and yet possesse *all things*, that they must be *fools*, that they may be *wise*, that men of years must be *born again*, &c. carnal men conceive these to be foolish notions, yea *they are foolishnesse unto them*, 1 Cor. 2: 14.

John 3 4.

2. A second blasphemous thought which possesseth corrupt minds, is this, that *the law* of God is *falsehood*, the truths of the *Gospel* which do contradict their carnal reason, men conceive to be *foolishnesse*, and the threats of the *Law* that do crosse and curse their corrupt affections they imagine to be *untruths*, words that shall never take hold upon them:

That sinners are possesst with such wicked

wicked thoughts against the Law is evident.

1. Because they are apt to blesse themselves in their thoughts, against the threats and terrours of the Law, saying in their hearts, *that they shall have peace, notwithstanding they continue in their evil wayes, that no evil shall come upon them.*

Deu. 29. 19. 20
Micah 3. 11.

2. They deride and mock at the judgments denounced in the Law, as those presumptuous scoffers did, *Isa. 5. 19.* men that *walk after their own lusts*, do in their thoughts mock at Scripture promises and threatnings, they think they are meere notions, that God intends no such matter, &c.

2 Pet. 3. 3:4]

3. Men come to the places where the word of God is opened, there they hear their personall pollutions discovered, and dreadfull woes declared against them for their sinnes, punishment without end & beyond imagination but how few be there that *tremble at Gods word*, and do turn from their iniquities, most men walk on in those wayes, which the Scripture sayes, do lead to all miseries and woes. Now what is the reason that men are not affected and wrought upon at the hearing of the reproofs & threats
threats

of Gods word; it is because their minds are filled with this blasphemous thought that there is no truth in these terrible threatnings.

3. A third blasphemous thought which prevails with sinners, is, that religion is nothing but State policy, that it is a politick device and design of prudent men to keep people in awe, to take up their studies, and thereby to keep them from sedition.

4. Carnall men are possessed with this blasphemous thought, that *the worship and service of God is vain and unprofitable*, Job 21. 15. the wicked man is brought in, saying thus in his heart, *what profit shall I have if I pray unto God?* this also was the cursed conceit of the Jews, in the prophet *Malachies* time, Mal. 3. 14. they are indicted for thus saying, *It is a vain thing to serve God, and what profit is it that we have kept his Commandments?*

2. Yea this blasphemous thought may sometimes assault and captivate the servants of God: we find that precious man *Asaph* overtaken with this black thought, when he said, *Certainly I have cleansed my heart in vain, and washed mine hands in innocency*, Psal. 73.

Job 35.3³ and
34.7.9.

13. this wicked thought prevailed too much with *Job* in his passion, as appears by the charge that *Elihu* brings against him, thou hast said, *What profiteth it thee, and what availeth it me to purge me from my sinne*; hereby it is manifest that there is in every man by corrupt nature a pronenesse to this thought of blasphemy:

This abominable thought is apt to rise in the hearts of righteous men occasionally.

As 1. In the prevailing of passion, and temptation.

2. When they meet with great troubles, crosses, and discouragements in the world; for then they are apt to think of the prosperous estate of prophane men, who perform no service to God, and yet in outward appearance may seem to be in better case than themselves at present, hereupon they begin to think what avails it us to walk precisely; but now there is a vast difference between the Saints and the sinner, in the manner of thinking and matter of the thought.

1. Prophane men speak it in their hearts proudly, purposely and presumptuously: but *Asaph* speaks it in a passion,

on, and it is not his renewed part speaks it, but *sinne dwelling in him*. Rom. 7. 17.

2. Wicked men have base vile thoughts of Gods service, they say it is a *lying vanity, or vain falsehood, to serve God*, as the Hebrew word *Shau* properly signifies; *Mal.* 3. 14.

But *Azaph* sayes in vain, Without profit, in respect of my outward condition, have I followed after holinesse and innocency.

2. When the Saints are themselves, they have the highest thoughts of Gods service, that it is most gainfull and glorious.

3. Godly men would serve God upon his command, though there were no gain, but godlinesse it self.

If they can exalt God, this they think to be great gain, and carnall men have mercenary spirits, they cannot serve God without present profit.

Who are those that do think the service of God to be lying vanity?

1. Those that constantly neglect personall and family prayer and praises, Morning and Evening.

2. They have no care to teach their children and servants in the wayes of God.

Slightness

שוא

Psal 73.

חַק
וּבִיתִי
לַבַּיִת

Quest.

Answer.

3. Slightnesse and superficialnesse, coldnesse and carnality of affections in prayer, hearing Gods word, &c. doth plainly declare, that men think it a vain thing to serve God, why do men labour so hard in their Trades and Callings, rising early, neglecting no opportunity, they apprehend that it is for their profit, therefore the neglect of holy duties, or carnall carelesse performance thereof, must needs proceed from this base thought, that there is no profit in the service of God.

Job 21:15:

4. A fourth grand evil thought, which proceeds out of the hearts of men, is a thought of *diffidence and infidelity*, there be divers thoughts of distrust wherewith believers are often overtaken.

As 1. Unbelieving thoughts, in respect of Gods *forgiving* mercy, we are apt to think with our selves, can God pardon Rebels, such scarlet sinners as we are? can he accept of so unworthy wretches?

2. In respect of *giving*, if God do not presently give in mercy upon our prayers, we are ready to think thus, God regards not our petitions, *he hath forgotten*

forgotten to be merciful, he hath forsaken us, he will not help us, &c.

3. In respect of delivering mercy, when we are in the mount, and the sentence of death seemeth to be passed upon the means, how are our minds filled with thoughts of unbelief, can God deliver? can he prepare a table in the wilderness? can he give water out of the Rock? Carnall Reason sayes it will not be, sense sayes it shall not be, distrust sayes it cannot be. These thoughts of unbelief, d d sometimes overpower faithfull David, as when he said in his heart, *I shall perish one day by the hand of Saul*, and Psalm 116.11. and Peter also, *Matth. 14.30.31.*

Psalm. 78:19,20

1 Sam. 27. 1.

4. In respect of Gods owning, accepting mercy, what thoughts of unbelief do often captivate the Saints, they are apt to think, surely, God is our enemy, we are not his children, we are hypocrites, castawayes, we have no faith, no grace, &c this unbelieving thought took hold upon David Psalm 31.23. *I said in my hastning away, I am cut down before thine eyes. I am cut down like a dry tree, for the fire, I am cut off from thy favour: this is the import of the Hebrew text, the Greek translates it, I am cast*

נפד זתי
מנר
עניק
נר

L

away,

Jonah 2.5.

נגר שתי

away, these were the thoughts of *Jonas*, in his affliction, *I said I am expelled, driven away from before thy face, I am cast out of thy favour.*

Expulit.

גרש

5. In respect of *continuing* mercy, what thoughts of unbelief do overtake weak believers, they are apt to think, surely we shall not hold out to the end, we shall one day fall by the hand of such a lust or temptation, we shall faint in the day of tryall.

6. In respect of *temporall* mercies, what distrustfull thoughts do rise in our hearts, as how shall we and ours be provided for, if trading, strength, friends should fail, what would become of us? we shall want ere we dye, the disciples had these, or such like thoughts, we have left all, Parents, Trades, present Possessions to follow our Lord Jesus, and he is in a poore low estate and how shall we we be fed and cloathed, we may come to lack necessities: See how Christ reproves them for their distrustfull doubting Thoughts, *Matthew 6. Why are ye thoughtfull, be not thoughtfull saying in your hearts, What shall we eat, &c.*

Mat. 6. 25. 28.

31.

τι μεριμνατε

Take no thought, so one of our Translations reads it, but not properly for food

food and rayment, cannot be provided without some thoughts. Luke 12. 11.

There is first, the thought of *diligence*, which puts us upon our duty. σπουδή.
Christian
care.

2. The thought of *diffidence*, which draws back our hearts from resting upon the promise. μεριμνα
a doubtfull
carking care.

This thought of distrust concerning temporals hath two ill properties, which the Greek word *μεριμνω*, so often used, here doth plainly import it is *distraction* thought which divides mans mind into divers parts, casting this way, and that way, and the other way. μεριμνα πα-
ρα το μεριζω
τον νεν
μεριμνω.
Solicite &
auxie.

3. It is a *disturbing* anxious Thought which tears and tortures our hearts upon the rack of discontent. Cogito solici-
tudo est agitu-
do cum cogita-
tione, saith
Tully.

Quest. When do these unbelieving thoughts mainly assault the Saints, that so we knowing the hour of their coming, may watch and not be overtaken. Anxie, & cum
summa animi
solicitudine
cogitare, Zanch.

Answer. There be four special times, wherein they are apt to assault us.

1. In times of spirituall *desertion* when God withdraws the sensible sweet assurance of his favour, we are apt then to y in our hearts, as *Asaph* did, *will the Lord forsake for ever, and will he show favour no more? doth his mercy cease to E-* Psal. 77. 8, 9.

Deut. 20 3.
Plal. 48. 6.

2. In times of danger and *passionate fears*, , *Psal. 31. 23. I said in my hast-
ring away namely through amaze-
ment or fear, as the word common-
ly intendeth in my trembling hast, the
Greek calls it an extasie or trance, so
Psal. 116. 11 ἐν τῇ ἐκστασει μὲν.*

- Job 16. 9 12.

3. In times of deep *affliction*, tempta-
tion and triall: *Job in his sufferings had
a sharp conflict, with these thoughts of
unbelief, when he complains that God
did hate him and gnash upon him, and as
his enemy sharpen his eyes against
him, &c.*

4 When *pangs of death* are upon men,
Satans last assaults are commonly the
most violent.

These thoughts of unbelief and doub-
ing do greatly dishonour the glorious
truth and mercy of God.

2. They fill mens hearts with terror &
trouble, discontent and discouragement.

3. They lead to desperation, which
is the height and depth of these
thoughts of distrust, they are contrary
and contradictory to a spirit of faith,
which says to us, *Christ is thine, he
will never leave thee, &c.*

Gal 2. 20.

Job 19 25.

5. Out of the hearts of men pro-
ceed thoughts of *disobedience* against
God.

Then

There is in all men by corrupt nature this rebellious thought, I will not acquaint my self with the wayes of holiness, I will not walk in the *path that is called holy*, Job 21. 14, 15. sinners are brought in speaking thus to God, *depart from us, we will not the knowledge of thy wayes. Who is the Almighty that we should serve him?* this is yet more evident, in Jer. 6. 16. where *Jehovah* speaks thus to the Jews, *stand in the wayes and behold and ask for the old way, which is the good way and walk therein, and ye shall find rest for your souls, but they said we will not walk in thy wayes, surely, they durst not answer God thus obstinately with open mouths, but their thoughts speak it, impenitent sinners, say in their hearts, the Lord Christ shall not reign over us, we will not walk in those precise paths that preachers presse upon us. Men do manifest this disobedient thought in their practice, in that they sinne against the light of Gods word, and cast off those duties, that are so clearly commanded.*

Luke 19. 14.

6. Out of the heart of men proceed *thoughts of injustice*: these tend directly to the damage or hurt of our neighbour, in his name, body, estate, &c.

1. Justice is a vertue whereby we are inclined to perform our duty to our neighbour, in thought, word and deed,

2. The formal act of *Justice*, is to give every man his due, that which belongs unto him.

3. The object of *Justice*, is our *Neighbour*, that is, every one that is, or possibly may be partakers of the same blessednesse with us, *Luke 10.36,37.*

4. This *Justice* is the summ and substance of the second Table.

5. The Royall Law being spirituall, forbids and condemns not onely unjust speeches, works and gestures, but also unjust thoughts of man against man, *Zach, 7.10. Let none of you think evil against his brother in your heart.*

Quest. What are those thoughts of injustice, that men conceive against their neighbours?

Answer. They are of five sorts.

As first dishonouring thoughts.

2. Murdering.

3. Adulterous.

4. Thievish.

5: False accusing thoughts:

1. The hearts of men by corrupt nature are full of *dishonouring* thoughts against those who are set over them, these are

are sins against the Fifth Commandment, the least contemptible vnworthy thought against those that are in place over us, whether Magistrates, or Teachers or Parents, or Masters, or Husbands, is a breach of the Law of God, and a striking at the image of his authority.

2. Vile reproachfull thoughts against their neighbours, these are of three sorts.

1. when we think despicably of them in respect of their outward state or stature.

2. In respect of their gifts.

3. In respect of their spirituall estate.

1. *When we shall think thus with our selves, such a man is a poor sneake a worm, a base contemptible fellow, in regard of me, a meere shrub, &c.

2. When we have these or such like thoughts, such a man is far inferiour to me in gifts and parts, he is no body, he is *Raca* an empty fellow; these are dishonouring thoughts condemned by the Law. *Matth. 5.22. Whosoever shall say to his brother Raca, shall be obnoxious to the Councel, Raca* is a Syriack word, a word of Reproach, it signifies a man that is empty of Judgement, wit and reason.

Mat. 5.22. vanus cerebro, vacuus, levis, Buxtorf. Juni. r.

* *Mat. 5.22.*
 ὅς σε ἀνέπικ
 τῷ ἀδελφῷ
 αὐτοῦ Ρακά,
 ἐνεχθῆσεται
 τῷ συνεδρίῳ
Raka legi sem-
per ita scriptum
 רִקָּא

Reka vel Rika
 & sonat vacu-
 um, subaudi
 iudicio, ratione
 & cerebro, ve-
 nitque a רִיק
 quod etiam
 Hebraice signi-
 ficat evacuare,
Tremel Raka
Syr. רִקָּא id
est interprete
Hesychio, &
Hyeronimo,
 κενθῆσεται
vanus, & abs-
que cerebro.
 רִיקָּא *Hebr. va-*
cuus, inanis,
hinc vox illa
convicii Syra-
rum,

וְ
 לו;

By this Reproachfull speech men draw great guilt upon themselves before the judgement seat of God, as any capitall crime did in the *Sanhedrim* or great *Council* of the Jews.

There were principally two kinds of Capital Judgements among the Jews, the first was called *בבית דין* Judgement, wherein 23 Judges did judge of the greater Capitall causes, especially *man slaughters*.

Numb. 11, 16.

2. The other was the highest judgement of 71 *Elders*, called the *Sanhedrim*, who judged of the greatest causes onely, and it was wont to inflict four kinds of punishments on men condemned, *Strangulation, Sword, Burning, Stoning*. *Maimony* in *Sanhedrim* c. 1. f. 3. 4. 5. explaineth it thus there was in Israel, First a great Court (or Judgement-Hall) in the Sanctuary, and that was called the great Synedrion, and their number was 71. as it is written, Gather to me 70 men, &c. And Moses was chief over them, as it is said, and let them stand there with thee, Numb. 11. 16. Lo here are 71. the greatest in wisdom among them all, they set him for head over them, and he was called the Prince in every place, and he stood in stead of Moses, more-
over

The Hebrews in their common-wealth continued their chiefest Senate in Jerusalem of 71 Elders, as Numb. 11. 16. there were 70 and Moses the Prince.

over they set two judgement Halls, each of 23 Iudges, the one at the door of the Court (of the Sanctuary) the other at the door of the mountain of the Temple, and in every City of Israel, wherein were 120 Fathers of Families or moe, they set a lesser Synedrion which sate in the gate of the City, as it is written, and establish judgement in the gate, Amos 5.15. and their number was twenty three Iudges, if it were a City which had not 120 men in it, they set therein three Iudges, for there is no judgement Hall of lesse than three, &c.

So they record in Talmud Bab. in sanhedrim, ch. 1. & Maimony in sanhedrim, c. 1. f. 3:4, 5.

By this Text thus opened it is evident, that to think basely and reproachfully of our brethren, is a great sinne, which makes us liable to the dreadfull judgement of God, men first speak this *Raca* of their brother in their thoughts, before they speak it to their brother with their mouths.

3. We are guilty of these dishonouring thoughts, in relation to mens spirituall estates, when we think thus, I am more holy and righteous than others, that these were the common thoughts of that Pharisee, Luke 18. is evident by his speeches; *I am not as other men are, or as this Publican. I exceed*

Luke 18. 11.

Lukc 18. 11.

Phl. 2. 3.

ὑπερέκοντας
ἑαυτῶν.

all others in righteousness and strict walking, this *Publican* is a base fellow, far below me, he is a superlative sinner, he is thus and thus—this proud Pharisee thinks himself the chief Saint, more righteous than any man living, as his own words clearly import; *I am not as the rest of men be*, therefore hee stands apart by himself praying, yea, every man by corrupt nature is apt to have low undervaluing Thoughts of others in comparison of themselves, therefore it is Gods command, that *every man in humility should think others more excellent than themselves*, hereby giving us to understand, that we are apt through pride, to think our selves more excellent than others.

2. The hearts of men naturally are possessed with *murdering* thoughts against their Neighbours, either directly or by way of tendency, whereby they violate the sixth precept, these are,

1. *Unmercifull* thoughts, when the object of mercy is before them, and a present opportunity of doing good, and yet they think thus in their hearts, *I will not look upon this object, I will not distribute to him, I have many occasions*
of

of expences, &c. *Dent. 15. 9. Beware that there be not a wicked thought in thine heart and thine eye be evil toward thy poor brother, and thou givest not unto him, &c.*

What wicked murdering thought is this, that is here condemned? some such thought as this, *I will not pity the poor, I will not give to him, I must provide for mine own, &c.*

This unmercifull thought shows it self in these two effects.

1. *An evile eye*, when men turn away their face from their poor brethren, and will not cast a compassionate look on them.

2. *A niggardly hand*, when they shut up their bounty, not distributing according to ability and opportunity, to such as are fit objects of mercy.

2. Mens hearts are full of cruel oppressing thoughts against the poor, which do produce oppressive over-reaching dealings, and *grinding the face of the poor, &c. the spoil of the poor is in their houses.* *Isa. 3. 14, 15.*

2. The second murdering thought, which fills the hearts of sinners, are sightfull, hatefull thoughts against the Saints: Carnal men being the seed of the old serpent are possessed with Cain-like

Psal. 74.

like

like thoughts of enmity against the holy seed of Christ.

3. Men naturally are full of *revengefull thoughts.*, which make their hearts a very slaughter-house: upon any reall or imaginary wrong done to them, they are apt to think thus, I will be even with such an one, if ever occasion serve, I will do to him as he hath done to me: these thoughts of retaliation are expressly forbidden, *Prov. 24:28, 29. do not say, (in thine heart) as he hath done unto me, so will I do unto him, I will return unto the man according to his work.*

3 The hearts of carnall men are full of *adulterous* thoughts, whereby they transgresse the seventh Commandment. *The Law is spirituall* and condemneth all thought-defilements, the Pharisees restrained this precept to the outward act onely, but the great Law-giver expounds it more spiritually, and shows us, that there is a mentall heart-adulterie, which men commit in their thoughts every unchast inordinate thinking of a woman makes men guilty of adultery: therefore Job resolves that *he would not think of a maid*, men are apt to blesse themselves with the *Pharisee*, that *they are no adulterers in their bodies*, but they do

Rom 7. 14

Mat. 5. 27, 28.

Job 31.

Luke 18.

do not consider what a world of adultery they commit in their thoughts. 2 Cor. 7. 1.

This thought filthinesse doth exceedingly pollute mens spirits, and provoke God against them, *Gen. 6 5, 6.*

2. These unclean thoughts are incendiaries, and bellows of adulterous affections, the begetters of unclean speeches, and actions: *Dauids* eyes first filled his heart with adulterous thoughts, 2 Sam. 13. 2. his thoughts fired his affections and brought forth the external act, which cost him *broken bones.* Psal: 51:

3. These wanton, unclean thoughts, being lodged, do make the hearts of men a filthy Stews, a very hell upon earth, a house furnished and fitted for all unclean spirits to enter in, and dwell there.

4. The minds of men by corrupt nature are possessed with *thievish* defrauding thoughts against their neighbours, which are sinnes against the eighth precept, they think and devise how they may over-reach and beguile those with whom they trade, and go beyond them in bargaining; how they may make the *Ephah* small, and the *shekel* great, how they may raise the price of their commodities, and lessen their measures, and use deceit in weights, let such remember. 1. That

Amos 8. 5.

1. That God is the avenger of such thoughts and practises.

2. That these defrauding thoughts make mens hearts a *den of thieves*.

5. The hearts of men naturally are exceeding prone to *false accusing* thoughts, concerning the *persons* and practises of their neighbour, whereby they are offenders against the Ninth Commandement. Men are guilty of these false accusing thoughts two wayes:

1. When they think and conceive persons to be ungodly and hypocritical, who are indeed true hearted Saints, which is a condemning the righteous in their thoughts. Thus *Eli* had false thoughts of praying-perplexed *Hannah*; when the *Apostles* were filled with the gifts of the *Holy Spirit*, and spake strange tongues; the ill affected Jews thought them to be *full of new wine*.

2. We are guilty of this wicked thought, when we conceive that our brethren act and walk contrary to the light of their own consciences; because they do not walk up to the light that we think our selves to have attained; this is to intrude into Gods Throne, and to take upon us to search and judge the heart

1 Sam 1. 13.
14, 15.

Acts 2. 13.

heart, which is Gods Prerogative Royall.

2. When men think evil of those practices that are good: thus when *David* stood up for the *Lord of Hosts*, and declared his readinesse and resolution to fight with *Goliath*, he being moved there-to by Gods spirit, and filled with a spirit of faith, *Eliab* thinks that *David* did it out of the pride and malice of his heart. when carnal men hear their sins laid open by the power of the word, they presently think that the Minister aims at them in particular, that he doth this out of malice to disgrace them, &c.

1 Sam. 17 28.

When Christ spake precious words of pardon & peace to the pallsie man, *Mat.* 9.2. the wicked Scribes thought thus in their hellish hearts, *this man blasphemeth.*

Matth. 9 3, 4.

Men of corrupt hearts are apt to think evil of the best speeches and actions; so that all these thoughts of unrighteousnesse do swarm and settle in all carnall hearts, as evidently appears by the abounding of malice, oppression, deceit, uncleannesse, falshood, &c. in mens actions and speeches, which have their first rise & root, in their thoughts.

7. Out of the heart of men proceeds *pride of thoughts*, which is a high and haughty

Col. 2.

φυσίμεν
ὑπο τῆς νοο
τῆς σαρκ
αυτῶν.

1 Cor. 5. 2.

1 Cor. 4. 6.

4th 8. 1. and

13. 4.

φυσίωματ.

Inflo or est su-
perbire & tur-
gere, instar fol-
lis vento di-
stenti Cornel.
a lap.

בזרן
בבר

Job 38. 8. 11.

Psal. 124. 5.

מ'ם

הזרונים

זר & זור

Feruit, ebulli-
vit, per Meta-
phoram super-
bivit, intumu-
it.

haughty conceit of our own excellency: pride is properly in mens *thoughts*, these are the pallace where it resides and the Throne where it raings, *Luke 1 57. He hath scattered the proud in the thoughts of their hearts*, whereby it is evident, that men are proud in their thoughts.

2. Pride is a tumour and rising up of our thoughts beyond their due bounds: we have four elegant expressions thereof in Scripture.

1. Pride is called a *swelling* and *puffing up* of mans *fleshy mind*, Col. 2. 18. it is a heart swoln and blown up with lofty windy thoughts, as bellows and bladders are stretched out with wind, so the Hebrew words which are used to expresse mans pride signifie *swelling*, as *Deut. 18. 22.* the false Prophet is said to speak in the *swelling of his mind*: in *swelling pride*: the Hebrew word *Zudh* signifies to be *lift up with swelling pride*: it is applyed to the swelling waves of the sea, which are called *proud waves*, *proud waters*, pride is like leaven cast into mens hearts, which swelleth and sowreth their thoughts.

2. Pride is expressed by *largenesse* and *latitude of mind*, *Prov. 28. 25. He that is of a proud heart, stirs up strife, according*

according to the Hebrew it is, *he that is large in heart*, &c when mens hearts are so dilated, diffused and enlarged in the thoughts of their own excellencies, that they will not be contained in their due bounds, nor confined within their own place, condition and compass.

3. Pride is expressed by a *heart lifted up*, Deut 8. 14. and 17. 20. 2 Chron. 25. 19. and 26. 16. Prov. 18. 12. when men are exalted above measure in their thoughts, and do conceive a height and superlative eminency of glory & worth, in themselves, this lifting up is only imaginary as that which hath its beginning and existence from the false apprehensions and opinion of empty men.

4. Pride is called *high mindedness*, Rom. 11. 20. it is properly a high thought of our selves; a conceit of some eminent good in our selves, whereby trusting in our selves, we think more highly of our selves than is meet.

3. Pride of thoughts consists in two things.

1. When we imagine that excellency in our selves, which is not.

2. When we conceive that excellency that is really in us, to be greater than it is.

נאח

Intumuit superbiit,
Schin. pro 28.

רחב נפש

Est Metaph. a
dimensionibus
reum copore-
arum ita st. ta
ad nimis fa-
stum quo quasi
dilatur,
Cartio.

Prov. 18.
Sublimis fuit
per Metapho-
ram superbiit

ינבא

לב איש

נבה

μην ὑψηλο-
φροει.
2 Tim. 6. 17.

Gal. 6. 3.

1. The first and vilest Act of pride is to think our selves something, when as we are nothing. Thus the Laodicean angel and Church think themselves rich, and needing nothing, when as they were poor, miserable, &c.

Rev. 3. 17.

2. We are apt to think our gifts, knowledge and perfections greater, than in truth they are.

Jer. 48 9.

Hence it is, that pride is called *arrogancy*, because it is an arrogating and attributing more to our selves than is meet, when as the Scripture sayes, that no man should understand above that which is meet to understand, no man must be overwise: the Greek word signifies to have an overweening opinion or conceit, as though one knew more than indeed he knoweth.

Rom. 12. 3.

μὴ ὑπερῶς ἴσθαι.
veiv.

נָתַח

נָתַח

Excellentia superbia, Bux.
Munsterus

נָתַח lemit,
excellent,
superbiit,
Schindl.
Levit. 26.

נָתַח נָתַח

עוֹבֵד

4. Pride of Thoughts doth alwayes fix and feed upon some excellency that is in us, either real or imaginary: as humility fixeth our thoughts upon our own vilenesse and nothingnesse: Hence it is, that the Hebrew words Gaon and Gaanah, which are put for Pride, do also signifie excellency and magnificence, Levit. 26. 19. I will break the excellency, or the pomp, pride, haughtinesse of your strength, called elsewhere the excellency or

or pomp, the pride of the strong ones, Ezek. 7.24. and Job 6:18.36.6.18. and 33.28. Hof.5.5. to show us that Pride is a vicious elevation and greatness of Thoughts from the apprehension of our own excellency.

Materia, superbia, divitie, dignitas gloria secularis originis.

Isa.3.

ירחבו
הנער
נער

Infantiam notat.

5. Pride makes men conceive a super-excellency in themselves beyond all others, such is the arrogancy of mans Thoughts, that they who are empty of all excellency, are apt to think themselves more excellent, than they that are filled with the greatest excellencies, this is plainly implied in Isa.3.5. where the Prophet makes this a fore-runner of a Nations ruine; *the child will be proud against the ancient, and the vile against the honourable*: that is, they that are Infants in knowledge and judgement, will think themselves wiser and more knowing than the ancient that are men in understanding, and vile, worthlesse persons will think themselves more excellent than those that are truly honourable.

6. As Pride makes men *some body* in their own apprehensions, so it makes all others to be *no body* in their thoughts: it is the property of all proud, Pharisaical men, they vilifie and nullifie all o-

Luke 18.9, 10, 11.

Εξουθεντας
τα λοιπα.

Ex. 8. *Deveo ab
 & & deis.
 Pro nihilo ha-
 beo, nullifico,
 &c. Tertul.*

thers in their thoughts, they think them
 to be nothing, to have no worth in them,
 they climb above others in their own
 Thoughts, and then trample upon
 them.

1 John 2. 16.

והנה

7. There be divers *steps* and *degrees*,
 wherby this pride of thoughts ascends,
 and riseth to the height, As 1. When
 men have high and lofty Thoughts of
 their naturall gifts, and externall *excel-*
lencies, as wisdom, learning, strength,
 riches, honours, beauty, &c. this is
 called *pride of life*: when they are raised
 in their Thoughts, because raised in the
 things of this life, *Psal. 90. 10.* the
strength of creatures is there called *their*
pride, Robbam: because mens hearts are
 apt to swell in the apprehension of their
 strength of body, strength of parts,
 gifts, &c.

2 Sam. 24, 1,

2, 4.

2 Chr. 26, 14,

15.

David was puffed up in the thought of
 his heart, his great successes, & strength
 of people, when he numbred the people.

So *Uzziah*, when his name spread far
 abroad, and when he was strong, his heart
 was lifted up to his destruction, when
 men begin to have a name and fame for
 wisdom, strength, gifts of preaching,
 prayer, or elocution, warlike successes,
 &c. and then are they in greatest dan-

ger

ger of being *lifted up* in their own thoughts, to be captivated by pride

Uzziahs high thoughts did rise from the conceit of his high strength, and self sufficiency: he now thinks himself sufficient for the work and Ministry of the Priesthood, he being a Magistrate intrudes into the Priests Office, and this is the great *transgression* which is laid to his charge, this was the fruit of his pride, 2 Chron. 26.16. When men are puffed up in their own conceits, they think themselves sufficient for any work Evangelical or angelical.

So *Hezekiahs* heart was *lifted up*, when he had exceeding much riches, and honour and substance, these were the occasions of his swelling Thoughts, therefore men rich in this world, must be strictly charged that they be not high minded.

2 Chron. 32.

25, 27, 29:

1 Tim. 6.17:

μη υψη λσ-

φροειν.

To show 1. How rich men, even the best of them, are inclined to think highly of themselves.

2. That it is no easie thing to have low thoughts in a high estate.

2. The second degree of pride is when our minds are lifted up with high conceits of our supernaturall excellencies, as Spiritual Priviledges, gifts and enlargements, knowledge puffeth up, that

The second degree of pride.

1 Cor. 8.1.

is knowledge made up of gifts of understanding, and notionall apprehensions ; such windy knowledge swells up mens thoughts : light severed from the love of the Truth is the matter and occasion of swelling Thoughts, the *Corinthians* were eminent in the gift of Knowledge, and this was the occasion that they were so *puffed up*.

1 Cor. 5. 2. 3.
The third
degree.

3. The third degree of pride, is when men have *high* thoughts of their own *low* Thoughts; it is a *loftiness* of Thoughts, arising from the apprehension of their own *foolishnesse*, when they begin to be something in their own conceits, from the sense that they are nothing in midst of all their excellencies : this is the cursed nature of pride, that it will make not onely the *gifts*, but also the gifts that we receive, matter whereon to work, as when people that sate in darknesse are filled with appearances of Christ in their spirits, pride will take occasion from that Divine Discovery to puffed up their thoughts.

2. Which is more strange, pride will take occasion to work in our Thoughts from that self abasing grace of humility.

For when in true humility of heart we
shall

shall abhor and renounce all Thoughts of pride, and strive to be nothing in our selves for ever; yet even then will pride be working, and fill us with high admiring thoughts of our own low abasements. It is an effect and act of pride, to think highly of our selves, because we are not proud, it is one of the Devils depths whereby he worketh most secretly and subtilly, if he cannot prevail to puffe us up in the conceit of our gifts, priviledges and high enjoyments: then his next policy is to fill our minds with high apprehensions and admirations of our self annihilations: so that now we begin to think thus with our selves. I see how others are puffed up with their excellent gifts and attainments. I have these and these parts, priviledges, and much esteem among the Saints; and yet I find my Thoughts low and lowly in midst of all these; hereupon we begin to be high conceited of our selves, because we are not high-minded.

4. The fourth degree of pride is to conceive and imagine a height of power principality and possession to our selves, to think our selves possessed of those excellencies, that we are far from ever

Fourth de.
gree.

injoying, how much pride do men act in their Thoughts upon meer imaginary suppositions they conceive and contrive to themselves.

1. What they would be for earthly excellencies, and then what they would do. Men frame a fools Paradise of dignity and delight, power and possession to themselves, and then bring themselves into it, and there walk up and down in their Thoughts. They speak in their Thought, as aspiring *Absolon* once to the people, oh if *they were Judges in the Land*; they would do this or that, they would surpass others in prudent, righteous administrations, self deniall, &c. like children or frantick persons, they imagin themselves, Princes, Nobles, States-men, Rulers, Rich men, &c. They think if they had as great Estates as some have, in what a height of pomp and pleasure they would live, for gorgeous apparrell delicate diet, &c. men fancy to themselves high places and possessions, and in the thoughts therof they pride and felicitate themselves, almost as much as those that really enjoy the things themselves.

2 Sam. 15. 4.

Fifth degree.

5. The fifth and highest degree of *Pride* is when men im gine a kind of *Deity* in themselves: now there be two self

selfe Deifying Thoughts, whereby they are guilty of devilish Pride. 1. When men think themselves equal with God. 2. When they conceive themselves to be *as gods*.

1. This is the most abominable height of pride, when men think themselves equal with the *most high*, yet some have risen up to this height of arrogancy, as the *King of Babel*, when he said in his heart, *I will ascend above the height of the Clouds, and will be like the most high*, such also was the pride of *Ninive*, who speaks thus in her heart, *I am and there is none beside me*.

Isa. 14. 14.

Zeph: 2. 15.

Men are guilty of these self Deifying thoughts two wayes.

1. When they imagine a power in, and of themselves, equal with Gods power, this was the pride of *Nebuchadnezzar*, when he said, *Who is that God, that can deliver you out of my hand?*

2. When men do arrogate and assume to themselves that honour and power, that is proper to God alone. this was the cursed pride of *Herod*, when he assented to that blasphemous speech of the people, and spake that in his thoughts, which they spake with their tongues, crying, *the voice of God and*

not

Acts 12.21, 22 *not of man.* this is that abominable arrogancy of *Antichrist*, who sitting in the Temple of God, *exalts himself above all that is called God, or worshipped.*

2. Thes. 2. 4.
Dan. 11. 36.

That *man of sinne* is evidently the Pope of Rome, as appears by his self goddifying Acts and Attributes : for though under a politick pretence of self abasing, he calls himself the *servant* of servants, yet in the height of his arrogant thoughts, he sitteth as God ; for he takes to himself that honour and power that is, Gods Royal Prerogative.

1. He claimeth a power to forgive sinnes past, present and to come.

2. To prescribe new Rules of worship.

3. To make lawes to bind the Conscience properly.

4. To open and shut heaven:

5. To dispose of earthly Kingdomes at his pleasure.

6. To dispense with the Moral Law, and with Apostolical Constitutions.

2. Men are guilty of these self goddifying thoughts, when they think themselves to be *as gods*. The Devil in the beginning made an impression of this proud thought upon our first Parents, *ye shall be as gods, and we being in their*
loins

Gen. 3. 4, 5.

1 John 9. 7.

loins when they sinned and descending from them by ordinary generation, do receive that corruption from them whereby we are inclined to think thus proudly of our selves, that we have a kind of Deity in our selves.

This I take to be the meaning of that place. *The Lord God said, behold, man is become as one of us three, the Father, the Son, and the holy spirit.* Man is not become as God really and indeed: for we are by our fall come to be as the Devil, but men are as gods in their own proud imaginations: hereby *Jehovah* would discover to *Adam* and all his posterity what thoughts of devilish pride are now rooted and revealed in their depraved natures, by believing the *Serpents* deceitfull promises. 1 John 5.7.

8. This *Pride* of Thoughts is predominant in all unregenerate men, predominant sinnes are of two sorts, particular or universal.

1. Every man in his carnal estate hath his particular master sinne, which is predominant in his affections, and whereunto he is most strongly carried: this we call the sinners bosome-beloved-sinne, in some 'tis *avarice*, in others *ambition*, &c, but *Pride* is an universall predominant

dominant sinne, which raigns and re-
vels in a l un sanctified men, as their
grea *Goliath*.

Ob. Some will say, we find not this
pride of thoughts working in our
hearts.

Ans. 1. They that are most fill'd
with this pride, do least feel it in them-
selves; the lesse we discern it in our
selves, the more it domineers in us.

2. The deeper sight and sense we
have of this sinne, the more we are
delivered from it.

3. This pride of thoughts is a *Ca-
pital* and Radical sinne, it produ-
ceth many damnable evils, and dange-
rous fruits, as

1. *Discontent* with our present con-
dition, pride makes men think them-
selves greater than the greatest outward
mercy.

2. *Ambition*, whereby men seek great
things for themselves, *Jer.* 45. 4, 5.

3. *Vain boasting*, whereby they speak
of themselves, their gifts and emin-
cies, more than is comely.

4. *Hypocrisy* whereby men make pro-
fession of those gifts and graces that
really they have not, or of a higher
measure than indeed they have.

5. *Obstinacy*

*Superbia est
caput atque
causa omnium
delictorum,
scriptum est e-
nim, initium
peccati omnis
superbia,
Augustinus
prior est in vi-
tiis superbia,
non enim invi-
dia parit super-
biam, sed super-
bia parit invi-
diam, Aug.*

5. *Obstinacy*, and persisting in error against clear light, when men are engaged in a corrupt opinion, they will not be convinced; their error may daily be overthrown, but their pride will not yield to the truth.

Quest. How shall we know whether our differing in opinion from brethren proceed from pride or from conscience, and want of convincing light?

Answer, When men behave themselves humbly and meekly, when they cannot see what their brethren do, this argues it is from conscience, not from Pride and Obstinacy, but when they appear haughty lofty and censorious, and think that those that dissent from them are wilfull, and will not see the truth, or els do act against their light, this shows that such are acted by a spirit of pride, and not by Conscience: humility thinketh no evil.

6. Pride of Thoughts is the cause of Division, Contention, and striving one against another in word or deed, *Prov. 13. 10. only by pride cometh contention,* all contention is imputed to pride, that is indid&ed for the common disturber of peace.

1. Pride makes men prove to be injurious to others.

2. Our

2. Out of these injuries arise strifes and brawlings.

3. Out of contentions murder often breaks forth. *Hamans* pride filled his heart with an insatiable thirst after the blood of the Jews. The wicked mans persecuting the afflicted proceeds from his *pride*, this was the cause of those contentions among the Apostles, we may judge of the cause by the cure.

It is an elegant speech of the learned *Hebrews*, *Men whose spirits are lifted up are made turbulent by the least wind, by the least occasion.*

Onely or meerly by pride comes Contention, the meaning is, that pride of it self without the concurrence of any other corruption doth kindle strife, proud men are apt to be contentious when no occasion is offered, this is manifest in the *Ephraimites*, who being puffed up in their multitudes, contend with *Gedeon* about that for which they ought to be gratefull, and being called to battell they came not, and yet contend with *Jephtha*, because they were not called, pride breaks out into strife, when there is no provocation, and in midst of peace prepares for warre.

This pride of Thoughts is the chief dividing

Hest. 3.

Psal: 10. 2.

Micah 18. 1,

2, 3.

כלמי

שישבו

נסות

הרוח

אפילו

רוח קימטא

עוברתו

רק מזדון

Judg. 8. 1. c. 12

1, 2, 3.

dividing Principle, the great Incendiary and Master of misrule, it is the root of contention divers wayes.

1. Proud persons, they cannot endure to be crossed or contradicted, they think themselves too great to be crossed and the least crosse too great for them to bear.

2. they vilifie others, and are vilified by others.

3. Pride makes men seek after eminency; and if they cannot be eminent one way they will strive to be eminent another way, if they cannot be the onely men in the world, yet they will be some body, pride alwayes affects preheminence, and contends for primacy.

4. Pride makes every man highly conceited of his own way and opinion, because it is his own, this prevents all yielding to each others, and so begets endlesse wrangling.

5. One proud man thinks himself the onely man, and therefore worthy of respect from all men.

6. One proud man hates the apparitions of pride in another, and one hates another.

7. Through pride men set up their
own

own wills, and opinions, as the rule of other mens actions and opinions.

8. Proud men never search into their own defects and defilements, but they study their gifts and perfections, hence they are severe censurers of other mens failings and sleighters of their gifts and vertues.

9. If proud men be but touched in their name and state, they presently take up arms of revenge.

7. This pride of Thoughts makés men the greatest contenders and fighters against God, he looks upon haughty persons, as his highest enemies.

1. Proud men do exalt themselves above God, they lift up their will above his will, they speak thus in their thoughts and works, my will shall be followed rather than Gods will.

2. They will have their own wills, whether just or unjust.

3. Proud men have the spirit of Antichrist, pride and self exalting is born of the spirit of Antichrist.

2. Proud men go from God, they leave God and his wayes, as if they could live without him, they say in their hearts, as once those proud people of Israel, *We are Lords, we will come no more unto thee.*

There

*Exaltatio &
& inflatio
arrogans atque
superba jacta-
tio.*

*De Antichristi
spiritu nascitur
&c. Cyprian,
Cornelio.*

Ier. 2. 11.

2. There is much Pride in all Disobedience, and all Disobedience is a departing from God, in every act of Disobedience men lift up themselves above God, and go from him; for sinne is properly an aversion from God to the creature; therefore, Disobedience is called *Rebellion*.

Propter superbium dedignatur homines subdere colla jugo Christi, obligati arctius jugo peccati,
Augustin.

3. Proud men go *against* God, as if they were able to resist and stand against him, they work and walk contrary to Gods will and wayes.

4. Proud persons go *beyond* God, they set up themselves as the end of all that they do.

8. Pride of thoughts corrupteth mens judgements; it is the grand producer of all error and heresie, as is evident, *1 Tim. 6. 3. 4.* *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine that is according to godlinesse; he is proud, blown up in his own Thoughts: here is the true cause why men come not up to the truth in their judgements, they are proud, high conceited of their own wisdom, they think they know more than any others, they fancy a kind of Papal infallibility to themselves, that what they*

τετυφωλαί
μη προτε-
χεται.

imagine to be truth, must needs be so : they make Scripture speak what themselves first fancy.

2. These high thoughts produce an affection of singularity, and ambitious affection to appear some body in the world, this end they conceive cannot be attained in going in the *old way* of sound doctrine, they must teach another doctrine, or in another way, and put upon it the name of new light, and higher discovery, thereby to draw disciples after them.

Acts 20.

2. Pride begets a pernicious persisting in erroneous opinions, which men have once taken up; they think it a dishonor to recant and lay folly to themselves.

*Sodomiticum
peccatum est
superbiæ iniqui-
tas Origenis.*

Hof. 5. 5:

9. Pride is a *Sodomitical* sin, *Ezech.* 16. 49. the Prophet shews what were the finnes of *Sodome*, and the first was *Pride*.

10. Pride testifies that there is much evil in mens hearts. *The pride of Israel testifies to his face*, that is, the inward pride of their thoughts, manifesting it self outwardly in their speeches and actions testifies the great wickedness that is in their hearts : it is a grand accusing sinne, a loud witnesse against sinners.

2. It

2. It is a most dishonoring sinne, no sinne disgraceth and reproacheth men more than pride; because it testifies abundance of Ignorance, error and obstinacy in their hearts, as humility witnesseth, that we know much of God, his mind and will, *With the lowly is wisdom.*

Prov. 2. 1 1.

11. These swelling Thoughts of pride, lodging and lording in mens hearts are a sure sign of an hypocrite, in the midst of the highest forms: thus the Scripture testifies, *behold the soul that is lifted up, that is, with high thoughts, is not upright in him, it is one character of those that have a form of godlinesse, but deny the power thereof, they are puffed up with high thoughts.*

Hab. 2. 4.

2 Tim. 3. 4, 5.

τὸ ἐνδοξασθαι

12. Pride of thoughts begets monstrous shapes, and strange forms of apparel and attire, an affectation to be singular in fashions, and surpassing in rich apparel.

13. The Omnipotent God hath proclaimed open war and hostility against all proud persons, James 4. 6. *God resisteth the proud, he stands in battel array, in direct defiance and open opposition against them: it is a Military word, which is used in the Original, and*

ὁ Θεὸς ὑπὸ
ἐν φανείᾳ ἀν-
ταρξάται.
1 Pet. 5. 5.

*Oppono me, im-
portat instructa
acie, atque re-
luti ex adverso
prælio obistere,
Lorinus,*

It is very Emphaticall it signifies to *raise an Army*, and to *make warlike resistance*, it shewes that there is a mutuall opposition between God and proud persons, they set themselves as it were in battell against God, and God sets against them.

Proud men are as it were *Invaders* of the glory of God.

Prov. 3.

לֹא יִשְׁמַח
הוֹאֵל יִשְׁמַח

Kupios 'uwe-
pncavois av-
τιλαρεται.

thus the
LXX reads it

They assume that Honour that is proper to God, now 'tis usuall to resist Invaders with strength of Armes, *wherefore he saith, God resisteth the proud*, but where doth God speak this? *Ans.* the Scripture sayes it in *Prov. 3. 34.* according to the Hebrew, 'tis thus, *Hee scorneth the Scorners.*

James and Peter do alledge the version of the seventy Interpreters, vulgarly known in the Church, which agreeth sufficiently in sence, the meaning is. that those proud scorners who do proudly cast off Gods Laws and despise his Admonitions, (they are scorned by God again, *He resisteth proud Scorners*, such as do think of themselves above that which they are, and thereupon do proudly scorn all others: This scorning is the proper Fruite of mans high thoughts.

Pride shewes it self principally in contemning and slighting of God, his word, promises Threats, Ordinances and works in self admiration and despising of others, scorning of others comes from overvaluing thoughts of our selves, God hath made every man an object of *Respect*, or *Pity*: It is mans *Pride*, which makes men objects of slighting and contempt, and in them, their *Maker*.

The *Lord of Hosts* fights against all sinners, but against proud men and women in a peculiar manner, against them, *He whets his sword, bends his bow and fits all the arrows of vengeance*.

14. Those thoughts of pride make men utterly incapable of communion with God, who dwelleth with none but humble persons, *he scatters the proud from him*: — the proud he knoweth afar off, *Jehovah* looks upon proud men afar off, or aloof, at a great distance from him, not near or familiarly, but in wrath to punish them; the *Chaldee* paraphraseth the proud from the heavens far off he will depresse. They that are high in their own Thoughts are removed and separated farre from God, as the Hebrew word imports.

Prov. 7 5.

1 Pet. 5. 5.

Quod καθ'

υπεροχην και

καθ' εξοχην
dicitur.

See Isa. 2. 11,

12, 13, 14, 15.

17.

Isa 57.

Luke 1. 51.

Psalm 138 6.

ללרחק

Longanimitas
& remotio.
1 Cor. 8. 2.

1. They are farre off from any vision of God and his glory, *if any man think, that is proudly conceited, that he knoweth any thing, he knoweth nothing yet as he ought to know, he is proud, knowing nothing,* 1 Tim. 6. 4. proud souls are ignorant souls.

Magnum mi-
raculum; altus
est Deus erigis
te & fugit a te.
Aug.

2. They are far off from any enjoyment of God: the higher we lift up our selves in our own thoughts, the further off we are from the *most High*, who flies from us: but the lower we throw down our selves in our own apprehensions, the nearer we are to the high God, which is a miracle of admiration, it is an eminent saying of the Hebrew writers, *God saith of every man whose spirit is lifted up, I and he cannot dwell together in the world.*

כל
אדם שיש
בנו
הרוח אמר
הקבה אין
אני והוא
יכולין לדור
בעולם:

3. Proud men are far from grace and mercy, they lift up themselves above God, and therefore, they can receive no grace from God who is the fountain of all grace: streams flowing from a fountain ascend no higher than the fountain it self.

15. Men that are high in their own Thoughts, are far off from salvation, but they are very near to a dreadful downfall, *Pr. 16. 18. Pride goeth before destru-*

Etion or breaking, and a haughty spirit before a fall. Pride struts before and ruine follows at the heels, *Haman* was haughty, and this was his ruine: before the worms did eat *Herod*, his heart was swoln with pride. *Absolon* and *Adonijah* aspired, but destruction was their end. Pride affects to go before, but it is before a fall: if you find pride in the premises you shall certainly find destruction in the Conclusion: pride did precede the fall of our first Parents, and the fall of the *Angels*: it was so from the beginning, and will be a truth to the end, *Luke 14. 11. Whosoever exalteth himself shall be abased*, be they particular persons, Cities or Kingdomes, if they exalt themselves through pride, God will throw them down, *Babylon* hath been proud against the Lord, and against the Holy one of *Israel*, and therefore she shall be ruined.

Est. 3. 6. and 7. 10.

Act. 12. 23.
Dan. 4. 30. 31.

Gen. 5. 5.
1 Tim. 3. 6.

Jer. 50. 29.

See how God threatned the men and women of *Judah* for their pride, *Jer. 13. 9. Isa. 3. 24. the Lord of Hosts hath purposed to stain the pride of all glory, (that is, earthy glory) and to bring into contempt the honourable of the earth. Isa. 23. 9.*

This fall which follows the pride of
N 4 thoughts

thoughts is exceeding dreadfull.

Prov. 11. 3.

1. It is a shamefull fall: When pride cometh, then cometh shame, the person of runners is here attributed to pride and shame, which strives to outrun each other: though pride set out first, yet shame following after runs so swiftly that it overtakes and layes hold upon it. The great God delights to cast down the haughty that fly so high in their thoughts; Thine eyes are upon the lofty that thou mayest bring them low, thou wilt throw down the lofty eyes of men. A lofty thought makes lofty looks, men may be low in their own thoughts, though high in their outward estate and place, and lofty in their outward thoughts, though low in outward estate.

2 Sam. 22. 28.

Psal. 18. 28.

Isa. 2. 11.

Hos. 7. 12.

Micah 2. 3.

כל אדם

שיש בו

גאות רוח

לסוף

מתמעט

אחרי

דרגא תביד

Post accentum

darga sequitur

Tebhir, hoc est

post elationem

venit ruina.

It is a proverb among the Hebrews, every man whose spirit is lifted up, shall at length be diminished and destroyed, the Heathen Philosopher could say, that Gods Work in heaven is to bring down the proud on earth, and to raise up the humble.

This pride of Thoughts of it self is sufficient to cast men down into the lowest flame, Prov. 29. 23. a mans pride shall cast him down, this form of speaking is very emphatical, for pride is here compared to a man arm'd with a beetle or a
pared

butchers ax, to knock down all proud Persons.

2. It is a falling *very low*, they that exalt themselves in their proud thoughts *shall be brought low*, even as low, as the lowest hell, except they repent. Proud men falling must needs fall low, because they lift up themselves so high in their own Thoughts. Things falling from a great height fall deeply and desperately, as the angels who fell from heaven into the depth of hell.

3. it is a *ruining* fall that befalls proud men, *Prov. 18. 12.* *Before breaking, the heart of man will lift up it self*, thus it is in the originall, it is a Metaphor taken from *earthen vessels*, which being broken all to pieces are destroyed without remedy, it holds forth the remediless ruine which lies at the door of proud men and women, who shall be thrown down like an earthen pitcher by the hand of God, and so they shall perish for ever by this fall, *Uzziabs heart was lifted up to his destruction*, pride was the great sinne that destroyed *Babylon, Moab*, and the people of *Israel & Judah*.

4. Proud men fall into the *Devils condemnation*, 1 Tim. 3. 6. It is said, that a *Bishop* that is a minister of the Gospel must

Luke 14:11.
Christ often
used this pro-
verb,

Prov. 16. 18. &
18. 12.

לפני שבר
ante confracti-
onem, &c.

2 Chron. 26.
16.
Isa. 13.
Isa. 16.
Hos. 5. 5.
Isa. 2.

Μὴ νεόφυτον, *must not be a novice, that is, not one Paul sayes newly converted to the faith, not a not νεον, but young plant in Christianity, lest being lifted up with pride, he fall into the condemnation of the Devil, that is, lest he being young in years but in faith.*

Superbia de-
jecit angelos &
ex angelis fe-
cit diabolos,
eisque in æter-
num interclu-
sit Regnum cæ-
lorum, Augu-
1 Tim. 6, 4.
ἀλλὰ νοσῶν,
&c.

Νοσῶν insani-
ens, Beza, Ste-
phan. Erasmus
τυφῶθεις non
modo inflatum
sed in genere
dementatum &
fanaticum-
significat.

Victorin.

Strigelius.

All proud men are frantick and fanaticall fools, 1 Tim. 6. 4. All corrupt Teachers are said to be proud and mad (as Beza and others render it) doting, they are sick of a spirituall frensie, the word in the original used for Pride, 1 Tim. 3. signifies one puffed up with pride, and possessed with madnesse and phrensie.

Use 1. Let us entreat God to give us a spirituall sight and sense of that deep mystery of Satanical pride, which naturally worketh in our thoughts: oh what devilish proud natures do we carry about us: the heart of every man in its corrupt frame, is a pallace of all pride and presumption; it is like the Table of Adonibezek at which he sate in a chair of State, and made others, even Kings to

to eat meat like dogs under his feet with their thumbs cut off: such are all men by corrupt nature, advancing themselves to a throne of State in their own Thoughtss saying in their hearts, *I am the man*, and treading their brethren under feet as inconsiderable no bodies to them, hence the Psalmist speaks of the *foot of pride*, that is of the *proud man*, (as the Chaldee translates it) pride being put for the man in whom it is, as *deceit* is put for a *deceitfull man*, Prov. 12.27. and *sinne* for *sinner*, Prov. 13.6. to show us how ready proud men are to set their feet upon others, and to trample on them with great contempt: thus did the proud Pharisee trample upon the *Publican*: thus did those arrogant Jews set up themselves and tread down others in their Thoughts; saying, *stand apart, touch me not, I am more holy than thou.*

Judg. 1.7.
Psal. 36.12.
לֹא יִאָחַז

Isa. 65.5.

Use 2.

Let us strongly resist and repell the first risings and strivings of pride in our Thoughts: though the predominancy of pride be taken away in sanctified men, yet there is still much pride remaining in their natures, which riseth and rebels upon all occasions, and often captivates their thoughts.

The

The grand enemy which doth assault and annoy gracious souls, is *spiritual Pride*; whereby they are puffed up in the thoughts of their spiritual excellencies, and with a conceit that they have attained a higher measure of grace, than indeed they have. This spirituall Pride doth many times mix it self with the fairest and most sanctified actions of the dearest children of God, and doth soonest insinuate into a heart stored with the rich Treasures of true godlinesse; for if Satan cannot detain men in notorious sinfulness, in meer civil honesty or formality, but that by the mercifull hand of God, they are pul'd out of the mouth of hell, from the slavery of sinne and courses of darknesse, into the glorious light and liberty of Christs Kingdome; hereupon the Devil is enraged, with fierce and implacable fury, and doth most eagerly pursue those pretious souls with all possible malice; and if he cannot procure a scandalous relapse into grosse sinnes, yet that he may in some measure work the dishonour of God, and the discomfort of the noblest creatures, the two main ends of all his policyes of hell, he doth labour to distain the pure streams of divine grace in the
foul

foul puddle of their corrupted nature, and at least to fasten the spots of spiritual pride upon their best actions, and the very face of piety; for when godly men by the great work of Regeneration are, become *more excellent than their neighbours*, as indeed they incomparably are howsoever the worlds estimation be otherwise; because they are already the blessed members of Christs mystical body, clothed with the rich & royal robes of Christ his righteousness, and quickned with the glorious life of grace, and by the immortal seed of the powerfull word of God, they are made *partakers* of the holy Image of the *Divine nature*, guarded with an invincible Troop of heavenly Angels, they are the sons of God, and heirs to a Kingdome of unconceivable glory, and intituled to heavenly pleasures, more than the stars of the Firmament in number.

Prov. 12 26.

2 Pet 1.4.

The Saints perceiving their own Pre-rogative, and glorious excellencies, are filled with a strange and joyfull amazement and admiration of their own honour and happinesse, which the Devil seeing, who is perfectly experienced in all advantages and opportunities for spirituall assaults, and working upon the

the Reliques of mans proud nature, he doth craftily draw them to think highly of themselves, and fills them with swelling thoughts from the apprehension of their spiritual excellencies, and to advance above that which is meet in their own conceits, the measure of their own graces and vertues.

Yea after this fiery dart is broken upon the shield of faith, yet Satan labours with might and main to fasten some splinter or other, even in souls sincerely humbled for sinne, thus through that old Serpents subtilty, they are insensibly infected with spirituall pride: but when by afflictions or disgraces, by some extraordinary tentations or particular checks, from the Ministry of the word, the ugliness of this sinne is discovered to their souls, they for ever abhor it, as a consuming Canker that would fret out the very heart of sincerity; therefore with much humility and fervency of spirit, they pray against this secret sinne, strive against it, and by the grace of God prevail against it.

Now seeing this spirituall Pride is so apt to creep into our hearts, and to puffe up our Thoughts in the apprehension of our Spirituall excellencies
and

and performances, we shall strongly fence our hearts with humility against privy pride, as against a close undermining and most dangerous enemy, and the more carefully and watchfully for those Reasons.

1. Other finnes grow from pestilent pernicious roots, as earthly mindednesse, from unbelief, oppression, from avarice, murder, from malice, adultery, from idlenesse, &c. but Spiritual Pride springeth from a fair and unsuspected fountain, even from the Contemplation and Consideration of the largenesse of our spirituall discoveries, our enlargements in good duties and Eminencies in grace.

2. This sinne doth secretly wind it self into the hearts of godly men with a flie and peculiar kind of insinuation, for when upon the apprehension of their enlargements in grace and good actions they seem to disclaim pride of thoughts, they may be proud that they are not proud, and that they are more sensible of their pride and corruptions than others are, so endlesse are the mazes of Satans circular temptations: this is the last and most subtil encounter, whereby he surpriseth the Saints.

3. There

3. There is no height of grace, no depth of discoveries, no eminency of holinesse attainable in this life, that can secure us from the assaults of privy pride, and hazzard of surprizall, *Paul* that great Apostle, in whom there was a matchlesse concurrence of divine graces, who *laboured more abundantly* than others in the work of Christ, and was exceeding sensible of his own nothingnesse in all these, and was exercised with variety of all manner of afflictions, notable means to keep the heart of man in an humble frame; yet lest he should be exalted out of measure through the abundance of Revelations, *he was buffeted with the messenger of Satan*, 2 Cor. 12. 7.

4. *Pride* is the most pestilent incompatible opposite that grace hath, and therefore, he that is most sanctified fights most against it.

5. This Pride of Thoughts is the greatest enemy to the glory of God, it doth as it were, take the Crown from the head of the *King of glory*. God hath declared that *he will not give his glory to any other*, he is willing to give vs his mercy, grace and strength, his Sonne and his Spirit, heaven and happinesse yea any

any thing except his *Glory* : The comfort and benefit of all the good we do, shall be ours, but the praise thereof must be wholly and solely given to God.

6. This pride of thoughts brings temporall wrath even upon the Servants of God. We have a remarkable place, 2 *Chron.* 32. 25, 26. *Hezekiahs heart was lifted up, therefore there was wrath upon him, and upon Judah and Jerusalem, untill they humbled themselves.*

7. Let us take heed how we harbour and nourish this Viper of spirituall pride in the bosom of our Souls, least it perswade us to embrace some groundless singularity of unwarrantable opinions and dangerous errors, or else it may (by Gods judgment) draw upon us deadness of heart, dulness of zeal, spirituall desertion, &c. which the Servants of God do infinitely more fear, then any affliction that prophane men can possibly inflict upon their bodies, or states, or good name.

These reasons may justly move us to keep a strict watch over our hearts continually, & when we feel our thoughts begin to swell by looking upon our spirituall excellencies, gifts, or enjoyments, let us presently crush and cruci-

cific them, and sharply check our selves in these words, *What hast thou, that thou hast not received?*

2. When pride begins to give the least part of the praise of our good actions and enlargements to our selves, let us with indignation repell and reject it, and say, *Not unto us, not unto us, but to thy name, O Lord, be all the praise: Of thine own have we given unto thee, in our holy and highest services:*

Quest: What must we do to subdue and keep down these swelling thoughts of pride.

Ans. 1. Let us strive to keep the thoughts of our own nothingness, vileness, & unworthines always present with us; learn to say with *Jacob*, *I am less then the least of mercies*: and as *Job* did after he had been afflicted, and came to see his ignorance & arrogancy, behold *I am vile*, and as *Abraham* *I am but dust and ashes*, and with *David*, *I am a worm and no man*, yea, with *Paul*, *O wretched man that I am*, *Rom. 7. 24.* To keep down the pride of mens thoughts, the Hebrew Writers present this consideration, that *the Flye and the Worm did precede man in the worke of Creation.* That is, the most contemptible creatures,

Genes. 31. 10.
Job 40.

Gen. 18. 27.
Psal. 22. 6.

יְתוֹשׁ
קְדָמָה
בְּמַעֲשֵׂה
בְּרֵאשִׁית

Sanhed. fol.
38. Col. 1.

tures, the Fly and the Worm are our elder brothers at the first Creation.

2. Consider that we our selves are vile worms, Job 25.6. *Man is a worm, and the son of man is a worm.* Tis twice spoken to make the deeper impressiõ upon our hearts, a Worm is one of the vilest of Creatures, and the Hebrew word here used (as one observes) signifies the least and meanest of worms, such as breed in Cheese and Flesh, *Exod. 16.34.* the worst sort of worms, as Lice and Vermine: every man is a worm, the greatest, wisest, and best of men are worms; worms they are and to worms they must shortly return. How unsutable are lofty thoughts to poor low worms.

Isa. 41. 14.

3. Men are compared to the basest and worst of things to the least and lowest things; as

1. To the *dust* which is troden on both by men and beasts.

2. To the *dust of a ballance.*

3. To the *drop of a Bucket.*

4. To a *shadow* which flies away, which hath no entity or subsistence.

Isa. 40.

5. To *vanity* which is worse then a shadow.

Psal. 39. & 62

6. Men are compared to *nothing.*

Isa. 40.

2. Let the best and most mortified men turn the eye of their conscience from the fruitless and dangerous speculation of their own worthiness, and fasten it a while upon their corruptions and infirmities, upon their neglects of duties, and many defects in godly exercises, and executions of their calling, wants and weakness in prayer and inward devotion, their dulness and deadness in good performances, their Omissions of opportunities of doing good, and occasions for the enlarging of the Kingdom of *Christ*; Their cold and sometimes cowardly prosecution of good causes, &c. and out of this consideration, they will be so far from self-conceitedness and high thoughts of their own gifts and virtues that they will find just cause to continue and increase their humiliation, and to stand upon their guard against spirituall pride.

3. Let all godly Christians consider that whatsoever they enjoy in spirituall Excellencies beyond others, is from the free favour & meer mercy of God not from any thing in themselves, yea, whatsoever gift they have, whether of body or mind, of honours or outward possessions

possessions of nature or grace, 'they are given unto 'them by the liberall hand of God out of the bottomless depth of his own bounty.

4. consider that we are all by nature equally under sin and wrath, therefore there is no cause of swelling one against another. Ephes. 2.

5. Let us cry mightily unto God to arise and scatter these proud enemies that rise up against him, and to preserve us from the prevailings of these haughty thoughts : Thus did *David*, *Psal.* 19.

14. *Keep back thy servant from prides,* that is, from al proud insolent thoughts that is *that they have not dominion in me,* then *shal I be upright and I shall be clean from the great prevarication.* From hence tis evident,

מורי

1. That the best men are much inclined to thoughts of pride. *hold back thy servant from prides*, our natures are exceeding apt to rush into this sin, if we be not bridled and held back by a divine power.

2. The raign and dominancy of pride in mens thoughts is most contrary and inconsistent with uprightness. *Then shall I be upright*, when I am kept from pride that it do not domineer in me.

Kimchi in Psal.
25. explicat
per ושב

3. Pride of thoughts is great *Rebellion* against God ; the Hebrew word that is translated *offence* or *transgression*, Psal. 19. 14. signifies *Rebellion*, *Defection*, and *prevarication*.

6. Let us suspect our own hearts upon all occasions , and with the watchfullest eye of our spirituall wisdom, be alwaies jealous and fearfull of the subtleties and windings of this insinuating sin of privy pride.

7. Let us be much ashamed , abased, and afflicted in our spirits, for the daily elevations and risings of our thoughts.

*Iam tandem e-
rubescat homo
esse superbus
propter quem
factus est humi-
lis Deus.*

Hezekiah humbled himself for the pride of his heart, both he and the Inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the daies of Hezekiah, 2 Chron 36. 26.

Augustin.

8. Out of the heart of men proceeds a *self-justifying* thought ; There be three speciall thoughts of self-righteousness which do strongly prevail in the hearts of naturall men.

1. They fancy and conceive a righteousness made up of their own works, keeping of the Law, Prayers, and good meanings ; that there is a proness to this thought in every man, appears by that strict command that God gives to the

the people of *Israel* to take heed of this evill thought, when they were placed in the promised Land, *Dent. 9.4. speak not thou in thine heart, Saying; for my righteousness the Lord hath brought me in to possess this Land.*

Thoughts are properly the *speaking*s of mans heart: hereby God shews us what are the thoughts of men by corrupt nature, yea, what thoughts will be ready to rise in his own people.

Luk. 18, 9, 10,
11, 12.

This self-justifying thought was predominant in the *Pharises* who trusted in themselves, that they were righteous: the Pharisee prayed thus, *O God I thank thee that I am not as other men are, unrighteous, nor as this Publican. I do this and that good, &c. I fast twice in the week, upon the first day of the week, because Moses on that day went up to Mount Sinah, on the second day, because he then came down, he pleads his own righteousness before God.*

Thus Drusus.

1. Negative, *he is no extortioner nor unjust, &c.*

2. His positive righteousness of both Tables, he was much in prayer and fasting, duties of the first Table, he paid Tithes, gave Almes, duties of the 2d. Table.

3. His Comparative Justice, he was

far more righteous then all other men in the Church it self that were not of his form: This Pharisee thinks himself sufficiently righteous even to stand before God: These Pharisees as they justified themselves in their own thoughts, so they sought to be justified in the thoughts of all others.

Luk. 16. 15.

2. Men are apt to conceive a kind of *Innocency* in themselves, and that they *need no repentance*. Of these Christ speaks, *Matth. 9. 13.* when he saith, *That he came not to cal the righteous but sinners to repentance.*

Quest. Who are these righteous ones?

An. Such as were so pure and spotless in their own presumptuous conceits, that they thought that they did not need repentance. They are opposed to *sinners*, such as are exceeding guilty and filthy in their own sense, that this is the meaning; is clear, *Luk. 15. 7.* *I say unto you, that joy shall be in Heaven over one sinner that repenteth, more then over ninety nine just persons that need no repentance.*

Quest. Are there indeed any so just that they need no repentance, no amendment?

Answ. O no, that cannot be the meaning

meaning for the best men are taught by Christ to confess their daily Trespases to God, and to ask forgiveness: but this is spoken according to that opinion and conceit which some have of themselves, who think themselves righteous, and therefore not to have use or need of repentance, such were the Pharisees who could charge sin enough upon others, but no sin upon themselves: *Paul* in his Pharisaical Estate thought himself to be *without blame* in respect of the righteousness that is in the Law, *Phil. 3. 6* When *Jeremiah* rebuked the people for their sins, they sayd, *they were innocent and guiltless; they had not sinned.*

Matth. 6.

Luk. 18, 10.
11, 12.

Jer. 2:35.

3. Men are apt to think that there is some worthiness in their own righteousness, wherby they may gain eternall life, *Phil. 3. 6, 7.* they think to ascend into Heaven by their own good works, to attain life in the old way, *do and live*: Thus do the present *Romanists* and all legall Professors and Pharisaical Moralists amongst us.

Rom. 10, 3.

This Popish pestilent self-justifying thought prevails exceedingly in these times.

1. For ignorant persons, they conceive

ceive that they are able to keep the Law, they think to be saved by their good meanings, prayers, and serving God.

2. Some others that profess more light, do think to make their peace, and to procure acceptance with God by their humiliations, prayers, tears, &c. whereas Christ Jesus is our *All* in respect of righteousness, peace, and acceptance, He is our *Peace and Peace-maker*. We grant that prayer, humiliation, and works of holy obedience, are necessary duties and precious fruits, if flowing from justifying faith in Christ, but they cannot be our righteousness, peace, or acceptance with God.

9. Out of the hearts of men proceed thoughts of *carnall security* in daies of worldly prosperity, so long as they enjoy outward peace and freedom from troubles, they are full of secure thoughts, speaking thus in their hearts, *I am in a good Estate free from all the Judgments of God, and so shall ever be: I am in no danger of death or hell, but have hope of Heaven, &c.* Psal. 10. 6. Esa. 28. 15. Sinners are brought in speaking this in their thoughts, *We have made a covenant with death and with hell are we*

at agreement, When the overflowing scourge shall passe through, it shall not come unto us.

We must not conceive that death or hell can or will really make a league with any sinner: but these are their own presumptuous thoughts, and secure imaginations, that they are in no danger of death or hell, that though wrath should overthrow the whole Land, yet themselves should have an *Ark* of Preservation: the Covenant is only in their own thoughts, yea men are apt to cry peace, peace in their own Thoughts, when destruction is even at doore.

These Thoughts of security do exceedingly prevail in these last dayes as they did in the old world, this we find foretold by *Christ* Matth. 24. 37. *As it was in the dayes of Noah, so shall it be in the dayes of the coming of the Son of man, they did eat and drink and marry Wives, and give in marriage, untill the day that Noah entred into the Ark, and they knew nothing untill the flood came and took them all away.*

Objection, *Noah* had preached to them of the flood many years, and prepared the *Ark* in their sight, how then is it possible that they should know nothing of it?

Answer,

Answer, It was in the apprehensions and affections of those secure men of the old world, as if they had known nothing, they believed nothing, they were not affected with it.

2. They were as secure in their own Thoughts, as if they had known nothing; they thought themselves free from all danger till the flood appeared. Yea the best men are apt to be overtaken with secure Thoughts, when outward blessings overflow, *David* confesseth this sin against himself, *Psal.* 30.

לעולם

6. *I said, that is, in my heart, in my safe quietnes or tranquility, I shall not be moved to eternity.* *David* being set upon the mountain of prosperity doth think himself above all trouble and adversity, he fancies and frames to himself a kind of Eternity in his outward tranquility, that he should never see any more changes, thus much the Hebrew words import. This was *Jobs* infirmity in his prosperity and glory, he said in his heart *I shall die in my nest, and I shall multiply my dayes as the sand, my root was spread out by the waters, &c. and my glory was fresh in me,* *Job* 29. 18. 19, 20. if these secure Thoughts so overpower righteous men; what prevailing power

power have they over those that are still under the power of sinne and Satan. Worldlings blesse themselves in their riches, they imagine themselves in safety, as persons beloved and blessed of God, because they prosper in the world, *Psal. 10. Luke 12. 19.* This cursed thought of security is the chief cause of sinners impenitency & induration. God hath sent his Prophets & Ministers in all ages to cry against mens sinnes, and to call them to Repentance, and yet *the wicked will not learn to be ashamed, they refuse to return, they are settled on their lees, frozen in their dregs.* Where is the man that stirs up himself to say, *What have I done? what shall I do?* though judgements be threatened, sinners will *know nothing*, till the beesome of wrath sweep them away: they think themselves free from all danger of death and destruction, even when they are nearest to it: and so while they imagine that they are sailing toward heaven, they suddenly sink into hell.

10. Out of the hearts of men proceed *overheightning Thoughts of their sufferings*: in the day of distresse they think their troubles are greater, and their crosses heavier than indeed they are

Zeph. 3. 5.

Jer 48. 11.
Zeph. 1. 12.

Jer 8. 6.
Acts 2. 37.
Matth. 24. 39.

Jonah 4. 8, 9.

are: men are apt to lessen the evil of their sinnes, and to greaten the evil of their sufferings, little afflictions they conceive to be great, and great afflictions to be incomparable, and insupportable.

Job in his manifold trialls was overtaken with these overheightning thoughts his deep complaints speak out his thoughts, *Job* 6. 1. 2. 13. *Job* answered & said. *Oh that my griefs were throughly weighed, and my calamity laid in the balance together: for now it would be heavier than the sand of the Sea, &c.* what is heavier than a mountain of sand? yet *Job* conceives his calamity heavier, so the Church, *Lam.* 1. 12. thinks her great sufferings to be superlative and surpassing all others: *Behold and see if there be any sorrow like unto my sorrow which is done unto me: yea what man living can clear himself from these Thoughts?*

1. In case of inward Sufferings we are apt to think thus; never any so overwhelmed with troubles and terrors as we are.

None ever so tempted and buffeted by Satan, as we, none ever tormented with such horrid blasphemous injections as we are; never any waited so

long

long for comfort and assurance as we.

2. In *outward* sufferings we are full of such Thoughts as these, was there ever any man that had such crosses, losses, pains, pressures, and distresses as we, behold & see if any misery be like to ours. Now the reason why men do overgreaten their sufferings in their thoughts, is,

1. Their looking upon their sufferings more than their sinnes.

2. Their judging of afflictions by sense more than by faith.

3. Their eying the fleshly dark outside of affliction, more than their spiritual inside.

4. The *smallnesse* of their strength and unfitnesse of their spirits to suffer the will of God.

Prov. 24. 10.

Quest. What must we do to cure and crucifie these sinfull Thoughts which are so apt to beset us in afflictions.

1. Learn to conceive rightly of our sufferings in their divine causes, fruits and effects: the afflictions of the Saints do come from the highest love, are ordered by the highest wilddome, and end in the greatest mercy. When our apprehensions are rectified, the cure is half wrought.

Heb. 12.

Psal. 25.

Rom. 8. 20.

2. Duly weigh in our thought the demerit

demerit of our sinnes; for which we are worthy to be destroyed.

3. Consider that the worst that befalls the Saints here, is to prevent the worst, namely eternal condemnation, 1 Cor. 11. 31, 32. *that they might not be condemned with the world.*

11. There is a spirituall barrennesse, and emptinesse of good Thoughts in all carnall minds; it is expressly said of evil men, that *their Thoughts are onely evil continually from their childhood*, Gen. 6. 5. & 8. 21. Now where there is nothing but evil, there good is wanting altogether, spirituall good Thoughts are totally wanting in naturall men.

2 Cor. 3. 5.
1 Cor. 2. 9.

The spirituall mysteries of the Gospel enter not into our Thoughts, untill we become spirituall: if we duly observe the daily frame of our Thoughts we may find, an apparant want of good Thoughts in our selves. This defect will appear in four things specially.

1. We are extreemly defective in the serious Thoughts of the presence of Gods *all-searching* eye: how few there be that set God alwayes before them in their Thoughts, and think with themselves that God beholds all their thoughts and wayes, that he remembers them

them, and will certainly bring them to judgement, examine your hearts, are these your constant Thoughts, I am now in Gods presence, he beholds every thought that I think, heareth every word that I speak; and takes notice of all that I do, may not God take up that complaint against us, that he doth against *Ephraim* and *Samaria*, *They have dealt falsely, and they say not in their hearts that I remember all their wickednesse*, *Hos. 7. 2.* all that falshood and prophanesse that flames out in mens lips and lives, is radically and chiefly from hence, they do not seriously think and consider that God looks upon all their wayes. When our hearts are filled with the apprehension of Gods presence, & so we walk with God in our thoughts, this is a sure evidence of uprightness.

2. Men are strangers to the serious Thoughts of their last end *Deut. 32. 29.* *Oh that they were wise, that they understood this, that they would consider their last end:* This shows how averse we are to apply our minds to the Thoughts of our last end, how unapt are we of our selves to think of death, which is the end of all flesh, what will be our end after death, what will be-

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Lam. 1. 9.

come of our Soules to Eternity.

3. Carnal men are empty of all spirituall repentant Thoughts of sinne.

1. They never think of their manifold guilt by a serious reflection upon their own wayes, this is evident by the Lords complaint against the Jews, *Jer. 8.6.* not one of them would say, in his heart, *What have I done?*

2. They do not consider the incomparable ilnesse and uglinesse of sinne, that there is more evil in the least sinne that men commit, than in all penal sufferings of this life, and of hell it self.

3. They think not of their extreme folly in sinning, how they prefer empty creatures before an all sufficient God, earth before heaven, Momentany pleasures before Rivers of purest pleasures, and joyes that never end.

4. Sinners never think of the emptinesse of their sinfull wayes, nor of the absurdness and unreasonablenesse of their courses, the Prophet sets out the sottishnesse of idolaters, *in making an Idol god of one part of a Tree, with the other part whereof they had roasted their meat and warmed themselves, yet they considered not this in their hearts, — to say, I have baked bread upon the coals thereof;*

thereof, &c. and shall I make the residue thereof an abomination?

5. They think not of the deadly end of their sinnes, sorrows without end.

4. Carnal persons are strangers to the Thoughts of their own duty.

1. They do not think of improving their *Talents*.

Matth. 25. 18.

2. Nor of the end of their being, and the great businesse for which they came into this world which is to advance God by doing his will.

3. They think not of their many obligations and engagements to love and fear the Lord: It is Gods complaint against the *Jewes*, they say not in their hearts let us fear the Lord our God. Now the true cause why we are so barren in godly discourse, so empty of heavenly speeches, so unfruitfull in good works, is, because we are so empty of holy thoughts, and heavenly meditations; our thoughts have a strong influence upon our whole conversation.

Jer. 5. 24.

12. There is a spirituall *madnesse* and folly which runs through our thoughts, when they are like to the thoughts of mad men & fools, unsettled, incoherent, full of non sense; this is one of those great defiling evils, which proceed out of

ἀποστροφή.

Eccl. 9. 3.

the heart of men, and possesseth their thoughts, foolishnesse and madnesse, Mark 7. 22. *madnesse is in the hearts of men while they live*, from thence it overflows into their Thoughts. This madnesse of the Thoughts shows it self in three things especially.

Prov. 17. 24.

בקצה ארץ

Eph. 1. 18.

1. They are full of *inconsistency and inconstancy*: our minds are full of slipperinesse and unstablenesse in good Thoughts, the thoughts of fools and mad men dance up and down, and settle upon nothing. There is a foolish wantonnesse and roving in mans mind, an unsettlednesse in meditating, that it cannot fix upon a good object; but as Salomon sayes, *A fools eyes are in the ends of the earth*: their thoughts rove and runne up and down from one end of the earth to the other, to the first and last parts thereof, as the Hebrew words import. Their bodily eyes are terminated; therefore it must be meant of their mental eyes: there is a strange unsteadiness and unstayednesse in mans mind before renewing, if it fall upon a good object, it is presently off again, and runnes out into other Thoughts.

2. It is apt to let out the Thoughts after every object that comes before it.

The

The mind of man being deprived of that glorious presence of God that it once enjoyed in Paradise perfection; it is now in *Cains* condition the greatest vagabond and runnagate on the earth, it runnes up and down the world, and cannot rest or settle upon any thing, but what is sinfull and sensual.

2 This madnes of our Thoughts appears in their *Incoherence* and *incongruity*, they are like the speeches of mad men, which have as little dependance one upon another, as right reason in them, they speak two or three words, and then fly off to another thing, which hath no agreement with their former words, how incongruously and absurdly do our hearts speak? if we would seriously reflect upon our own Thoughts, take notice of them one day, and write down every thought as the heart speaks them, and then at night read over our notes: and strictly examine them we should find so much incoherence, disagreement and nonsense in our thoughts, such jarring and jangling, roving and rambling, running backward and forward, that we might have cause enough to look upon our selves as *Bedlam* fools.

The unprofitableness of

3. Our thoughts are full of *extravagancy* and *digressions*: how many thoughts have we every day whereof we can give no account how they came in, whence they came, nor whither they would; they are extravagant vagabonds.

13. Our thoughts are commonly *unprofitable*, because so unsettled, incoherent and extravagant.

2. For 1. Many good motions do vanish and come to nothing.

3. We often begin good Meditations, and bring them to no perfection, they miscarry in the conception.

There is abundance of *vanity* in mans mind, wasting and wearying it self in childish, impertinent and unprofitable Thoughts and Notions, Tossings and Tumblings, so that we wofully waste and mispend pretious time in thinking of nothing, as idle persons do in doing nothing, and thus we become *altogether unprofitable* in our Thoughts, words and works, and vain in our affections.

14. Mans corrupt mind is exceeding fixed and intensive in thinking upon vain, worldly, and sinfull objects, when we set our selves most seriously to meditate upon

Ephes. 4. 17.

Psal. 14. 3.

upon holy spirituall things, we shall find our Thoughts *as unstable as water*, apt to fly off presently, but our thoughts are apt to fix and feed upon earthly sensuall things, with much stability and greedinesse: such Thoughts as are suitable to mans corrupt nature, the heart dwells upon them with the greatest attention and intention: it is the greatest difficulty to keep in our thoughts to any holy, heavenly object; and it is no lesse difficulty to take off our Thoughts from worldly things, if once fastened thereto by inordinate affections; our Thoughts first stir up our affections, which being once raised and fixed upon sensuall objects, do fasten our thoughts so strongly to those objects that we cannot loosen them again, this we have sad experience of continually.

1. If vain slavish fears seise upon us, our minds are filled with foolish, fearful thoughts, which follow us restlessly where ever we are, what ever we are doing.

2. In raising of worldly grief, what black Thoughts do haunt us continually: how do our Thoughts dwell upon our present crosses and losses.

3. When our *love and desires* are inflamed

flamed, and take hold upon the things of this present world, as riches pleasures, &c. how are our Thoughts drowned in these vanities, and chained to these objects day and night & excessive affections do swallow up all our Thoughts, and our thoughts often swallow up our sleep, *abundance of riches will not suffer a covetous man to sleep for the multitude of thoughts in his head* Eccles. 5. 12.

15. Out of the heart of men proceeds Curiosity, rash unprofitable enquiries, foolish, unlearned questions, which are the fruits of rotten, corrupt minds, this curiosity consists chiefly in these two things.

1. We are apt to be thinking of mysterious things which are above us, and do not at all concern us, mans mind strongly covets the forbidden knowledge of mysteries that are beyond its reach, and without the pale of written revelations.

2. It is strangely delighted with curious conceits and new notions, the figments of mans fancy.

The glorious heights of Scripture-mysteries cannot content carnal minds, they will be soaring aloft after unheard of curiosities, and prying into things

that

that they have not seen, neither can be seen in the word or works of God, this curiosity of knowledg and speculation, the Scripture often condemnes, as 1 Tim. 6. 4. 20. Col. 2. 2. Tim. 4. 3. where the Apostle foretells of a time, when men will heap up teachers to themselves, according to their own lusts, that is,

1. They will seek after Teachers with ardent desires, running to and fro.

2. They will make choice of their teachers rashly, without judgement and discerning.

3. Without order, they will not be confined to a Pastor and teacher according to Gospel-order, but they will have *heaps* of teachers which imports a confused multitude, these three things are implied in the Original word here used, 2 Tim. 4. how apparantly is this Scripture fulfilled in these our dayes? Now what is the ground of all this? they have *itching ears*, their minds are possesst with an itching desire after curiosities; therefore they go after divers teachers, that so they may hear something which may feed their curious minds, this itching after curiosity of knowledge was the ruine of our first Parents; and it is an hereditary disease, which

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which they have conveyed to all their posterity: men love to be poring upon strang notions, and musing on hidden mysteries.

212 A second Act of *Curiosity* is when the thoughts of men are delightfully taken up with news and common reports which flye up and down in the world, how greedily do they hearken after all news forraign and domestick, weerly to feed their curious fancies, and to fill up their thoughts.

Act. 17. 21.

I grant, that we may desire to hear how matters go in respect of the Church and cause of Christ, that we may be suitably and spiritually affected with providentiall acts, but to listen after the news of the times, State transactions, and private actions of others, that so we may have matter for our thoughts to feed upon in our solitary seasons, this argues a mind sick of curiosity, and a stranger to Gospel news: This *Curiosity* is properly the corruption of the thinking faculty.

2. It is a vanity which is exceeding pleasing to mans corrupt fancy which is taken with novelties.

3. It is exceeding displeasing to God, when our thoughts are spent upon those

those things that do not concern us,
nor belong unto us.

16. Out of the hearts of men proceed
projecting thoughts how to satisfie their
own carnal desires and corrupt designs,
the thoughts of carnall persons are
mainly taken up in *projecting and provi-*
ding for the flesh, how they may fill up
and feed the lusts therof.

1. Licentious men take thought how
to find out fittest opportunities and
places for acting sin.

2. *Vaine-glorious Hypocrites* take
thought how they may raise their own
names, appear in their gifts and parts,
and so come to be some body.

3. *Greedy Worldlings* take thought
how to raise their estates and grow rich
in this world, their thoughts do project
and plot all the crafty waies of getting,
how they may come to be Masters of
this black Art, in over reaching, oppres- Isa. 32.7.
sing, and going beyond their brethren
in bargaining, &c. This artificiall ini-
quity of mans thoughts is of all other
most abominable, it is a great evil when
it takes our thoughts, but when we
shall take thoughts to satisfie sinfull
flesh and worldly lusts, this is the height
of wickedness, the more study and
thought.

The fleshly projects of the thoughts.

thoughtfulness is in sinning; the more sinfull and satanicall is mans sin. This made *Davids* sin out of measure sinfull, his taking thoughts and projects to cover his unclean Act, and to cut off *Uriab*; these projecting thoughts for the flesh are condemned, *Rom. 13. 14.*

17. Out of the hearts of men proceeds a *speculative acting of sin* in their thoughts.

1. It is a making present those sensual pleasures in their imaginations, which are not actually present.

2. It is a secret acting those wicked works in mens thoughts, which they have not opportunity to bring forth into visible actions, there is a strong inclination in their corrupt imaginations to this *speculative wickedness*.

This acting of sin in the thoughts is an easie way of sinning, when men can set up a stage in their own fancies, and act over all sins within themselves, in their own secret imaginations, and not go forth to any object with their outward man, when their lusts want outward objects to work upon, yet they can inwardly in their thoughts act their own filthy froathy desires and affections.

3. It is a pleasant way of sinning
wherewith

where with mens fleshly affections are much delighted, they take much pleasure in the bare thoughts of sensuall pleasures.

3. Tis an empty way of sinning, these sinfull speculative delights cannot give the least reall satisfaction to the Soul, for all the pleasures of sin when actually enjoyed in their greatest fulness, sweetness, and reality, they are but vain shadows, vanishing shows, empty appearances, they are but a meer fancy: Thus the great pomp of Agrippa and Bernice is called a *fancy*, they came with great phantasy or vain show, as the word in the Originall properly signifies.

Act. 25. 23.

μετα πολλῆς
φαντασίας.

But this speculative feeding upon carnall contentments in thoughts only, is but a fancy of these fancies, a shadow of shadows, it is *vanity of vanities*, when men can take pleasure in the shadow of empty shadows.

4. This acting of sin in the thoughts, by way of speculation, is a most sinfull wicked way of sinning; for

1. It argues that the hearts of men are possess'd with a greedy desire after sinfull pleasures, and a desperate delight in sinning, in that, when they want opportunities and meanes of committing

ting sin actually, yet they will act it in their own thoughts, when they cannot enjoy sensuall pleasures in their outward objects, they will enjoy them in their imaginations, when they cannot possess earthly riches in reality, yet they will imagine themselves rich, and therein solace themselves: it is a sign that their hearts do impatiently thirst after the fulfilling of their lusts.

2. This delighting our selves in the thoughts of sinfull pleasures, is an *incestuous* defilement which is the most hatefull adultery; this speculative feeding upon sensuall contentments in mens thoughts is a committing adultery with their own children.

Thoughts are the issues coming out of the *loyns of their own minds*, they are begotten and conceived by their owne hearts.

Mark 7.21,22

5. This thought pollution is a *prevailing* way of sinning, it doth exceedingly take and overtake mens corrupt hearts, and over-abounds in their minds. There be four waies wherby this speculative wickedness is commonly acted in the thoughts of men.

1. They delight to be musing and thinking of those creature comforts, world-

y excellencies, and preheminencies which they have in present possession; they think with themselves, what riches, honours, earthly possessions and privileges they enjoy, how eminent they are in gifts and name, in wisdom, learning, and esteems of others. and how happy they are in all these: Thus *Haman* felicitates & fills himself with the thoughts of all the glory of his riches, and all the things wherein the King had promoted him: *Nebuchadnezzar* solaceth himself in the thoughts of the glory of his Majesty, and his great *Babell*. *Dives* blessed himself in the thoughts of his goods layd up for many years.

Hester 5. 11.

Dan. 4. 30.

These sensuall earthly thoughts do fill mens hearts with pride and vanity.

2. They exceedingly provoke God against them, as is evident in his Judgments upon the fore-named worldlings; for *Dives* was sentenced for a fool, and struck dead that night, *Nebuchadnezzar* was struck with madness and brutishness, whiles the word was in his mouth, and the thought in his heart: and *Hamans* high honour did quickly end in the highest shame.

Quest. But may not we think of creature comforts, inward endowments, and outward

outward enjoyments.

Answ. We may if we observe these three Rules:

1. These thoughts must arise from a spirituall sense of Gods goodness and bounty, and our own unworthiness.

2. We must propose this spirituall end to our selves, that by these thoughts our hearts may be raised to humble acknowledgments, and praisefull admirations of the glorious *Giver*.

3. They must quicken us to serve God with all chearfulness and faithfulness for these good things we receive from him.

Deut. 28.

2. Men are guilty of acting sin in their thoughts, in respect of *things to come*. How do they delight themselves with the fore-thoughts of those profits, pleasures and Creature-enjoyments which they expect hereafter; as namely, that such a time they shall have such a pleasant journey, such a merry meeting of friends, such a gainfull bargain, hear such and such news, &c. these things they think off with much affection, these thoughts wake with them in the morning, and walk with them in the day; upon these they feed much: thus those worldlings in *Jam. 4. 13.* do delight themselves in the thoughts of their

their future Profits, of going to such a City, and there getting gain. So those wicked ones in *Isa. 56. 14.* do feed upon the thoughts of those sensual pleasures which they promised themselves the next day: yea, worldlings do solace themselves with the thoughts of that honour which they promise to their houses and posterity to the worlds end: *Their inward thoughts are their houses shall continue for ever.* These earthly thoughts sit nearest to their hearts, as the Hebrew word imports: *They proclaim their names on lands, or they call their lands* (as the Greek explains it) *by their own names:* Thus thinking to make their names and memory everlasting.

Psal. 49. 11.

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2 Sam. 18. 18.

Carnall men fill and feed their hearts with the thoughts of those earthly comforts, profits, and pleasures which they hope to enjoy, even whilst they are a far off: this is their wickedness and folly, for when they come to the actual enjoyment of these things which their fancies fed upon before hand, they find them to be stale, empty, lying, *vain*, no way answering their thoughts and large desires, and this fills them with vexation of spirit:

Isa. 29. 6.

3. Men are guilty of this speculative acting of sinne in their thoughts, in respect of *things past*, they are apt to sport themselves in the thoughts of those sinfull and sensual pleasures, which they have formerly enjoyed in actions long since past : they recall and revive their former *dead works*, and they think upon the Circumstances of their old defilements with a new delight. Those sinnes which sinners have long since committed they act over again in their thoughts every day : thus adulterers delight to be calling over their former unclean acts, and feeding in their thoughts upon the froth and filth of their former sensualities : vain glorious persons take pleasure to be musing upon speeches of applause, and admiration given them by others.

So that whereas sinners should think upon their former pollutions and vanities with sorrow, self abhorrency and hatred, they rather run over them in their thoughts with a fresh delight, and hereby they continually commit the same sins again with the same pleasure, & extract a new sweetnes out of old vanities.

This delightfull acting over sinne in the thoughts, is the height of wickedness.

1. It is a signe of a heart deeply hardened, and desperately wicked, it is an argument that men are greatly in love with their sinnes, and inseparably wedded to them, when they commit adultery with their own sinfull Acts formerly acted. It is impossible for contrite Converts to act this speculative wickednesse ordinarily, though they may be overtaken through infirmity; they are filled with bitter sorrowful thoughts, sighs and shame, in the review of their old sinfull pleasures and vanities, as is evident in the repenting *Romans*, who were now ashamed of their former filthy wayes, *Rom. 6. 21.* so when *Ephraim* thought of his sinne, he was ashamed and repented.

2. It declares men to be far from repentance, when they can think upon sinnes past with new sweetnesse and delight;

For first, reall repentance is a turning from all practicall and speculative wickednesse from inward and outward actings of sinne.

2. True penitents, think upon former sinnes with far greater grief and bitterness than ever they had pleasure and sweetnesse in the committing of them.

3. They hate all appearances of old finnes, and fly from all occasions, allurements, and tendencies thereunto.

3. This speculative acting of sinne in the thoughts of men, doth highly provoke God against them:

For 1. As often, as they think of their former finnes with delight, they are guilty of committing the same sins again, and do justifie their first wicked works.

2. They hereby make themselves guilty of piercing and wounding the Lord Christ afresh:

3. They provoke God to remember their old finnes by inflicting new wrath upon them, when they recall them in their Thoughts with new pleasure.

4. This delightfull musing on finnes past, is more abominable than the first committing of them.

4. Men do act this speculative wickednes in their thoughts by way of meere *supposals*, they frame and feign suppositions to themselves of sensual satisfactions: thus sinners that are frightened by the power of the word, from the outward actuating of their bosomelust, yet their hearts do wallow in wicked speculations and wanton suppositions

ons, they suppose themselves to be acting their fleshly desires, they imagine themselves enjoying such and such sensual pleasures and delights: thus men are *partakers with adulterers, drunkards, and sensualists* in their thoughts and fancies: sinners that have spent their former years in acting their lusts of uncleanness, and now their bodies through age, are like a dry tree; yet they will act their filthiness in their imaginary suppositions; and their hearts shall act what their bodies cannot actuate. Psal. 52.

18. *Out of the hearts of men proceed thoughts of childish vanity*, they act the part of children in their thoughts, they have foolish, childish imaginations: children will suppose themselves Kings, Queens, Nobles, &c. they will act the parts of mothers and nurses, they sport themselves with babies and toyish vanities, this is their childish folly. They that are men in years, are children in thoughts; they act as vainly in their thoughts as children: thus men of ambitious affections will imagine themselves in the highest places of honour and preferment, they will suppose themselves great persons, Nobles, States-

men, Judges of the Land, 2 Sam. 15. 4.

Men of covetous spirits will suppose themselves rich, raised to great estates, Lands, possessions, &c. whatsoever carnall contentment hath chief room in mens affections, though there be not the least appearance of probability, of ever attaining the same, yet they will with much delight imagine themselves injoying what they would have: their thoughts shall draw up a platform of State Station and Condition of life, which is most suitable to their carnal affections.

This is the surest signe whereby we may know what is that particular sinne whereto we are most enclined: observe which way our fancies and thoughts do stream out most. This fancying and supposing our selves in a height of earthly injoyments.

1. Is the height of *Childishnesse*: it is absurd for men to solace themselves in these Childish thoughts and fancies: it is time for men to *put away Childishnesse*, 1 Cor. 13.

2. It is the height of *vanity*, because in these imaginary suppositions we feed our thoughts with that which is not: earthly

earthly things themselves in their fullest enjoyment have no reality in them, they are but empty *nothings*, painted shadows, they are not whiles they are: but to solace our selves with meer suppositions, this is *vanity of vanities*, worse than vanity.

3. It is the height of foolishnesse, to feed upon airy, windy imaginations, *Prov. 15, 14. The mouth of fools feeds on foolishnesse; The mouth of unconstant fools feedeth upon foolish things;* thus the words are in the Hebrew: the mind of man is the mouth of the soul; Thoughts are the *speeches* thereof: it is a sure sign of foolish wicked men, to spend their thoughts upon empty notions.

4. It manifests the height of dangerous discontent with our present condition, when we shall imagine and suppose great things to our selves in this world, *1 Tim. 6, 7, 6, 8, 9, 10, &c.* whereas we ought to be contented with our present estate and station, *Heb. 13. 3, 4.*

Thus I have opened the mystery of mans carnal corrupt thoughts, by way of explication and demonstration; I will now make some usefull application to our selves.

Use 1.

Seeing this is a most clear truth, that thoughts proceeding from mans corrupt nature, are such polluting, provoking, damning evils.

This may convince us, *that thoughts are not free* : it is a pestilent principle of atheisme, which by the deep delusion of the devil prevails strongly in the hearts of men and women, that *thoughts are free* ; it is the common conceit of carnall prophane persons.

1. That thoughts are of an indifferent nature, neither good nor evil in themselves, but as they are approved and consented to by mans will.

2. That it is impossible for any man to order, over-rule and regulate his thoughts, by reason of their infinitesse, varieties and wandring nature, in which respect they claim a priviledge of invincible freedome.

3. Carnal men do imagine that they have a licentious liberty to think what they please, and that they need not make conscience of their thoughts.

4. They apprehend that thoughts are free from pollution and punishment, and free from the reach of Gods glorious eye ; and that they shall not be accountable for them.

This

This is a strong and dangerous delusion whereby the Devil draws multitudes of souls into hell continually.

1. It is an *universal delusion*, it takes and prevails with the whole world, which lieth wallowing in wicked thoughts: this cursed Principle, that (thoughts are free) is rooted in the hearts of all those who are strangers to the power of grace: for though morall persons, and formall Professors may abhor blasphemous thoughts, and those grosser thoughts, which have an intrinsecal, inseparable blacknesse and malignity in them; yet they are far from hating all kind of evil thoughts; as for vain, idle, worldly, impertinent, unprofitable, and roving thoughts they look upon them as no sines, or small veniall scapes, which carry their pardon with them, and do not bind men over to condemnation.

This was the cursed conceit of the Pharisees and their followers; for it is manifest by the Sermon of Christ in *Matth. 5* that the Pharisees were wont to interpret the Law of an outward discipline onely, and meere externall duties; and that they did not reckon the inward impurities and exorbitancies of
mans

mans heart, and thoughts, and inordinacy of desires for sinnes: their care was for the *outside* onely; but within they were full of thought-uncleannesse. See *Matth. 23, 25. 26, 27.* Yea, *Paul* in his Pharisaicall condition was possessed with this Pharisaical error, as appears by his own confession. *Rom. 7. 7.* therefore he once thought himself able to live *without blame*, in a legal Righteousnesse, *Phil. 3. 6* and to keep the Law, till the *Commandement* came unto him in its spirituality at his conversion, *Rom. 7. 9.*

2. This hellish conceit (that thoughts are free) produceth most dangerous damning effects in mens conversations.

1. It causeth them to blesse themselves in their external *negatives*, in their freedom from open offences, and outward abominations, as that Pharisee did, *Luke 18. 10, 11, 12.*

This is the practise of meer civil persons and formalists, who make no conscience to be holy in their thoughts, but onely they take care with the harlot to wipe the lips, with *Pilate* to wash the hands, and with the *Pharisees* to cleanse the outside, as for their thoughts, they suffer them to run riot, to have their full swinge.

swinge, especially in matters of pleasure, profit, and carnal contentments.

2. This false opinion of thought-freedom, draws men to place Religion in outward services, and *bodily exercises*, without giving to God a thought-worship: hence it is, that they rest in the *work done* without the concurrence of the heart and thoughts; they *draw near to God with their lips*, and bring the outward man, when their Thoughts are far from him, *Isa. 29. 16.* their chiefest care is to appear to men, and to be approved by men, and not by God who seeth and searcheth the heart, and so they vanish in bodily service and outward devotion of lip-labour and lost labour.

3. When men upon this conceit, that thoughts are free, do give up the reins to their own Imaginations, and take liberty in vain vile and prophane thoughts, it is just with God to give them up to *vile affections*, abominable actings, and a *Reprobate sense*: so that as they cast off the yoke of Christ in their thoughts, and will not have him to rule in their hearts, so the Lord gives up them to walk as *sons of Belial*, as men without yoke, after the *vanity of their minds*, and lusts of their own hearts,

hearts, and so these that make no conscience of internall thoughts, are come up now to this height of iniquity, as to make no conscience of abstaining from external abominations, they can *swallow camels* without fear or remorse.

2. Or else they are given up to *efficacy of error*, to believe the lying doctrines of corrupt Teachers, that so they might *be damned*, who do not receive & obey the truth in their minds, but *take pleasure* in acting unrighteousnesse and uncleannesse, speculative filth and folly in their thoughts.

They that *partake with adulterers* by a spiritual thought-pollution, will at last come to partake with them in bodily defilements.

This is most evident in the men of the old world, *Gen. 6. 1. 2, 5.* they professed themselves *sonnes of God*, and joyned themselves to the visible Church, yet being possesst with this cursed conceit of thought-freedom, they lodged evill thoughts in their hearts continually, till at length they were given up to the open committing of all manner of sinne with greedinesse and great delight, untill the Flood came and swept them altogether into Hell, *1 Pet. 3. 19. 20.*

And

And this is the case of divers Professors in this present licentious world, who are fallen into error of judgement and practises, if they would seriously search and survey their own hearts, they should find that loosenesse of thoughts is the chief cause of their giving up to loosenesse in opinion and conversation.

This corrupt conceit of liberty of thoughts in the tendency thereof, opens a gappe to all wicked licentiousnesse; and makes way for incurable obcecation and obduration of heart, for men being once possessed with this pestilent perswasion, they now take their fill of all inward filth, as being invisible to man, and in the end they let loose the bridle to all external wickednesse: because this being presupposed that thoughts are free, it will easily be inferred, that works are free also: if men take liberty of conscience to think any thing, they will in time pretend liberty of conscience to act any thing.

2. Upon this licentious life follows the height of *hardnesse of heart*; their *Conscience* being now seared as with an *hot iron*, and *past feeling*, 1 Tim. 4. 2. Ephes. 4. 19.

3. All light and sense being totally lost,

lost, they now come to justifie any sin, to take light for darknesse, and darknesse for light, to put good for evil, and evil for good, truth for error, and error for truth, Isa. 5.

4. Hereupon follows the height of *impenitency*, an impossibility of repenting; so that these sinners are now sealed up under condemnation without remedy: all this mischief and woful misery flows originally from this wicked conceit that possesseth their hearts, that thoughts are free.

4. This vile opinion of thought-freedom doth exceedingly exalt and idolize mans corrupt nature, by ascribing that priviledge, power and perfection to man, which is inconsistent with rational creatures; for if thoughts be free, then our affections which are acted by them, are free, and our words and visible works which are streams flowing from our thoughts, are also free, and hence it will follow that intelligent creatures are free from subjection to any Law, and so their own wills must be the rule of their own actings, which is a deifying of mortall worms, and setting up mans will in the place of God, which is Idolatry:

5. This

5. This pernicious Principle of thought-freedom doth abolish and take away all internall piety, heart-purity and thought-worship; and so turns all piety and divine worship into a meer outward form of Pharisaisme, and a dead carcasse of devotion, whereby men rob God of his chiefest service.

Qære, What is the true ground and root of this Atheisticall conceit, that thoughts are free?

Answer 1. Speculative vanity and uncleanness is suitable and sweet to carnall hearts, they love to solace and sport themselves in the thoughts of their sensual pleasures, riches, and creature-contentments: hereupon men willingly come to this conclusion that *thoughts are free*, because themselves so willingly give way to their own Thoughts: we are very apt to close with any Principle which tends to the allowance of those actings that we allow in our selves.

2. Carnal men and women are ignorant of Gods Law in the spirituality and latitude thereof: they measure and judge of the compasse of the Commandements by the outward letter onely, fancying to themselves a
Law

Law which reacheth onely to the outward man, as did the *Pharisees*; from these false premises thy conclude liberty of thoughts.

3. They discern not the spirituality of Religion and repentance, which is primarily and principally acted in the heart and thoughts.

4. The ungoſpel general way of preaching of divers men, tends very much to the ſetting and fixing of this peſtilent opinion in carnall hearts, that thoughts are free :

For 1. Some there be who ſtrive to pleaſe the *itching ears* and *fancies* of their hearers, with notionall Doctrines, and empty enticing Diſcourſes.

2. Others crying *peace, peace*, do altogether publiſh the pardons of free grace, but they never preſſe the power of renewing grace upon the heart and thoughts of men: whereas the aim and principal work of Goſpel-preaching is, to *caſt down the imaginations and heights* of mans heart, and to *captivate every thought to the obedience of Chriſt*, as the Apoſtle clearly ſhows, 2 Cor. 10 4, 5. all our Declarations of Gods grace and mercy, muſt tend firſt
and

and chiefly to the subduing and sanctifying the thoughts of mens hearts.

3. A third sort of Teachers make it their whole work to cry down visible exorbitances and scandalous sinnes; and to perswade to external duties of Religion and a moral conversation; this was the way of the *Pharisees* preaching.

4. Some soar aloft in Seraphical notions, high speculations, and strange expressions which serve onely to feed the fancy, and to fill mens heads with whimsies.

So that the heart and thoughts of men being altogether neglected by a great number of Teachers, and the wickedness of mans natural imaginations, not being faithfully and effectually laid open; What wonder is it, if men do flatter themselves with a groundlesse conceit of the goodnesse of their heart, and so give credit to this deluding Principle, that *thoughts are free*: because preachers do not strike at their thoughts, nor discover any danger in them.

Query 2. How doth it appear from Scripture that thoughts are not free.

Answer, Evil thoughts are expressly
R for-

forbidden and condemned by a three-fold Law of God.

1. By the common *Law of nature*.

2. By the *Royal Law of Love*.

3. By the *Evangelical Law of grace*.

1. It is evident by the Scriptures, that evil thoughts are condemned by the *Law of nature* written in every mans heart; for the clearing of this truth ~~by~~ ^{three} things must be demonstrated.

1. That there is a Law of Nature.

2. That the Law of Nature is.

3. What evil thoughts are directly against this Law of Nature.

1. That there is a Law of *nature*, the Scripture testifies, *Rom. 2. 14, 15.* for when the Gentiles who have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves, who shew the work of the Law written in their hearts, &c.

In these words the Apostle proveth the being of this natural Law by two effects flowing from thence, even in the Gentiles themselves.

1. Their doing of the things contained and commanded in the law of Moses, *verse 14.*

2. The testimony and inward conflict of

of Conscience; the naturall accusing, and excusing of their thoughts, verse 15. *Their Conscience also bearing witness, (or conscience witnessing with them, and their Thoughts the mean while accusing, or else excusing one another, so far as their actions were evil, their conscience accused; and so far as they were well done, it excused.*

These fruits do plainly demonstrate, that there is a law of nature, and a natural knowledge of this Law bubling up in mans nature: the *Gentiles* who knew nothing of the letter of *Moses* Law, yet they carry the work of the Law written in their hearts, that is a Law agreeable to the morall Law.

Observe here 1. The *Gentiles* had not the written Law of *Moses*; and yet they did the things prescribed and contained in the written Law, as the Apostle *Paul* testifies.

Here is their practise, and the Principle of their practise.

1. Divers things prescribed in the Law, they knew and practised: some worship they performed unto God.

2. Divers of the Heathen abhorred the making and adoration of Images.

3. They were strict observers of Ci-

vil Justice and honesty as appears, both by the Laws enacted for observance of both, and by histories recording the excellent vertues of many Heathens.

2. There must necessarily be some inward divine Principle in the Gentiles, to discover *the things of the Law* unto them; and to move them to the doing thereof, this principle of their fact is expressly called *nature*, *they do by nature the things of the Law*, Rom. 2. 14. *by nature*, that is, by the light and Law of nature implanted in their hearts.

Nature is here opposed either to *Scripture* or to *grace*, and may thus be understood.

1. that the things that they did, that were materially good, they did them by the dictate, instinct, and impulse of natural principles, *naturall Reason* making known what is good, and what is evil, and that without any direction from *Scripture* or *special revelation*.

2. Or else thus *by nature*, that is, by the power of *nature*, or *naturall principles*, without any assistance of *renewing grace*. But the first sense I conceive is chiefly intended in the Text, therefore the Syriack by way of explanation renders it thus: *the Gentiles who had not*
the

quod, i.e.
Naturali judi-
cio, naturali
instinctu atque
impulsi natura-
li ratione eis
dictante quid
honestum, quid
turpe sit,
piscator.

the Law they did the Law from their own nature that is. from those naturall principles they carried in their own hearts.

3. The Scripture declareth the *Gentiles* to be *sinners*, under *sin* and *wrath*, Gal. 2. 15. they are called *sinners of the Gentiles*, and *sinners* by way of notoriousnesse.

Gal. 2. 5.

εξ εθνῶν

ἁμαρτωλοί.

4. There is *wrath* threatned to be poured out upon the *heathens* that know not God, and it was actually poured out upon divers of them in the Prophets dayes.

5. Their own *Conscience* is said to accuse them of sinne, Rom. 2. 15..

These Reasons prove undeniably that there is a Divine Law written in the hearts of the *Gentiles*, which is fitly called the *Law of nature* for punishment is properly the fruit of sin, and *sin* is the transgression of the Law, 1 John 3.

Quest. What is this Law of nature?

Ans. 1. Nature imports two things.

1. An essentiall being, it is being it self.

2. the actings & operations of a being.

2. A Law is a righteous Rule and immoveable measure of morall Acts ordained for the good and welfare of rationall creatures sufficiently made

Lex est regula
& mensura
actuum agen-
dorum vel
omittendorum.
Aquinas.

knowne by the Law-giver.

3. The Law of *nature* is a Radicall light shining from the *Candle of the Lord*, powerfully making known certain practicall principles agreeable to the eternal Rule of Truth and Righteousnesse, which God hath planted in the mind of man, to be a testimony to man, that there is a God who ruleth over all, and judgeth the actings of all men.

1. The Law of *nature* is internall and essent'iall to the nature of an intelligent creature; it is a Law that is as necessary as the being of such a creature; it is connaturall to a ratiōnall creature, so that as such a creature, it cannot be imagined to be without a Law: for ratiōnall beings, as creatures have a supream *Lord* to whose will they must be subject, and by whose Laws they must be regulated.

2. It is such a knowledge of good and evil, as is intrinsically and indelibly rooted in mans nature * *Chrysostome* tell us that this *naturall Law* is a radical fundamentall knowledge planted in the being of man.

3. The Law of *nature* is a comprehension of certain first principles belonging to the right ordering and regula-

ting

Νομὸς οὗτος
αὐτο διδάκ-
τος ἢ γινώσκ-
ητος καλῶν καὶ
κακῶν τοῦτων
ἑστίν.

ting of mans thoughts and works, for the principall scope of this naturall dictate and direction, is for action, and not for speculation.

There are certain undeniable principles that a rationall being will freely grant, and presently yield unto: they are drawn up in some short Axioms or propositions such as these.

That which is good and honest, must be embraced and acted.

That which is evil must be avoided.
What thou wouldst not have done to thy self, do not thou that to another.

Happinesse is to be sought after.

2. Then there follow certain particular principles, as

God is to be worshipped.

Parents must be honoured.

Justice is to be done.

Men must live temperately, &c.

3. From these clear and unquestionable premises, Reason draws several Conclusions, that have the impression of natures seal upon them, and so are undeniable, as namely, blasphemy murder, adultery, theft, lying, and such like are evil, and therefore must be abhorred and avoided.

The Law of nature is the birth of that originall

originall, eternall Law : God is the Archetype, Primitive , supream, eternall Law, the perfect *Rule* of all Righteousnesse.

1. The Law of *nature* is a stream flowing forth in time into the natures of the sonnes of men, from that original fountain of all Law : it is a Copy transcribed from that eternal *Law*, and implanted upon the heart of a rational being.

2. It is the *first born* of this eternal Law, having the preheminance of primogeniture, and so claiming a *double portion*.

The Law of *nature* was in being long before *Moses* received the two Tables, before there was any Prophet or Judge in Israel, yea before *Noah* preached, or *Enoch* prophesied. It was contemporary with *Adam*. This was the *Scripture* that God gave men in the infant age of the world ; they carryed this *Bible* in their hearts continually.

5. The Law of *nature* is the summe and substance of the written moral Law, there is a sweet agreement and consent between these two Royall Lawes ; they differ not in substance, but in circumstance, and in respect of the manner of delivery : the *natural* Law is the
summary

Summary abridgement of the moral Law of Moses.

6. God hath written this Law in the heart of every man, *Ambrose* thus defineth this naturall Law, it is that which God the Creator infused into every mans breast: it is written with the finger of God in the heart of man, as *Philo* saith: An eternal Deity graved this Law of nature in mans immortall mind, that is, the Pillar that holds forth ths natural truth. This Royall Law of nature is a sacred Manuscript written by a Deity; it is the Scripture of God in mans heart, it is a Bible of Gods own printing, the Apostle calls it the work of the Law written in mens hearts, Rom. 2. 15.

Question, What is this work of the Law, which is written in the hearts of the Gentiles?

Answer, It is the sentence and summe of the Royall Law, which is to love God above all, and our neighbour as our selves: though the Heathens have not the law of *Moses* written in letters and Sillables, yet they have the thing it self comprehended in the Law; they have a writing within that discovers not onely external actions prescribed in the law, but also internal acts.

1. Because

*Quam Deus
omnium crea-
tor singulorum
hominum pectus
ribus insudit.*

*το εργον το
νομου γεγραμμενον
εν ταις καρ-
διαις αυτων.*

1. Because the internall acts of obedience are the principal work of the Law.

2. It is evident that the *Gentiles* had the knowledge of divers internal, essential duties contained in the Law.

3. They are condemned for the *vanity of their Thoughts, and vilenesse of their affections*, which are inward violations of the law, *Epheſ. 4. 17. Rom. 1.*

Ob. It may be objected, that it is the peculiar priviledge of Godselect people who are in Covenant with him, to have the law written in their hearts, and engraven in their minds, *Jer. 31. 33. Heb. 8. 8, 9, 10, 11. Heb. 10.*

Whereunto I answer, 1. There is a *natural* writing of the Royall law in mans heart, *Rom. 2. 14, 15.* the light and law of *nature* is implanted in every mans heart at their natural birth, or coming into the world, *John 1:9.*

2. There is a *supernatural*, evangelicall writing of the Royal law in the hearts of the *Elett* people of Christ at their new birth by the *spirit* of grace coming into their hearts; This *Evangelical* writing is the fruit of the *promise*, and the priviledge of regenerate persons onely.

2. There

2. There is a very great difference between the writing of *the work* of the moral Law in the hearts of Heathens; and the writing of the law it self in the hearts of holy men.

Gods gracious *writing* of his Lawes in the hearts and minds of his people in the work of regeneration, imports an opening of *their understanding* by Christ to discern the spiritualnesse, penetration, compasse and mysteriousnesse of the holy law, *Luke 24.45. Rom. 7.14 Heb. 4.12. Psal. 119.96.*

2. A creating and implanting new holy principles and propensions agreeable to the Royall law, whereby they are inabled to perform a spiritual Evangelical obedience unto God.

But the *naturall* writing that heathens and all natural men have in their hearts gives them onely a generall knowledge of certain practical principles, and a naturall strength to do many duties of the law in a moral way; but they are still strangers to those new principles of spirituall knowledge and Gospel obedience that are in renewed men.

Question, what are those good things that meere natural men may do by the principles

principles of *nature* implanted in their hearts; because it is said expressly that the *Gentiles do by nature the things contained in the Law*, Rom. 2. 14.

Answer, they may do things that are *morally* and *materially* good, but they cannot do those things that are *Theologically* and *spiritually* good; they cannot do those things that are *essentially* and *intrinsically* good.

1. A work is *morally* good, when it is good in relation to manners, and in order unto men, when it is good in the sight of men, good unto humane purposes, and by way of example or edification to others who judge as they see.

2. A work is *divinely* and *spiritually* good, when it is good in relation to Religion, and in order unto God; a good work is then done *divinely* and *spiritually*, when it is acted.

1. From a *divine principle*, from the spirit of life, from Christ *living* in us from a new Principle of life and holiness put into us by the spirit of regeneration.

2. When it proceeds from a *living faith*, purifying our hearts from dead works.

2. In a *divine manner* with holy and *spirituall affection*.

As

Gal: 2. 20.

πιστις διαλογισ-
μος.

θεμελιος.

Clem. Alex.

As 1. When it is performed with the affection of a child, and filiall respects, not from a *spirit of bondage*, but from a *spirit of love*. *2 Tim. 1. 7.*

2. In a free and voluntary subjection to God the Law-giver, and a sincere respect to all his Commandements, *Psal. 9. 6. 128.* for men never obey God and his Law, even when they do the works therein prescribed; but when they do them with all submissive and yall affections towards him who commands those duties, *James 2. 10, 11.* and that by vertue of his authority and command: this is *to do all in the name of Christ*, *Col 3.*

3. A work that is Theologically and spiritually good, must be directed unto divine holy end, the glory of God, we must bring forth fruits of holinesse, and wish our works that God gives us to do, and do all the good that we have to do with a single respect unto God, as our end, that in all things God may be glorified, *John 15. 8.* and *17. 4.* *1 Cor. 10. 31.* this onely is to live unto God, and to bring forth fruit unto him, and not unto our selves, *Rom. 7.*

4. Every good work must be done with a pure heart, with fervency of spirit,

Quicquid homo veluti recte fecerit, nisi ad pietatem, quam in Deum est, referatur, rectam dici non oportet.

rit, Chearfulnes and delight: our heart must be given unto God in every service:

*Augustin. de
fide & operi-
bus.*

All the Circumstances that accompany an holy action must be right for an excellent work may be so misplaced or attended with such incongruous and unsuitable circumstances as that it may rather be a snare of Satan, than a fruit of the Spirit in us.

5. Lastly all our services must be presented and offered up to God upon that divine *Altar* *Iesus Christ*, to make a good work compleatly acceptable, it must passe through *the incense and intercession of Christ*, who as he doth by his *blood* take away the *guilt* of sinne from our persons: so by his *intercession* he covers and hideth the pollution and adherency of sinne, that is, in our services, *Eph. 2. 18. 1 Pet. 2. 5. Christ Iesus is the Altar that sanctifies all our spirituall sacrifices, Isa. 56. 7. and 60. 7. Their sacrifices shall be accepted up on mine Altar; and, they shall come up with acceptance on mine Altar.*

Matth. 23. 19.

3. A work is materially good, when the materials of it are the things that God requires, as prayer, alms-giving

&c. Now though the matter of these duties, be things that God commands to be done; yet because the doing of them doth not necessarily and intrinsically take in a sincere aim and respect to God, but is onely *reducible* unto God, and that so, as that the same thing may be done with other respects, for carnal men do all things with carnal self respects: therefore the goodnesse of such works is not in the things themselves, barely and abstractly considered in the work done, but in the right spirituall manner of performing them, such were the Pharisees praying, and the sacrifices and services of those wicked Jews in *Isa. 1.*

4: There be some works that are so *essentially* & intrinsically good in themselves, that if they be done they must needs be spiritually and divinely done, because they have relation to God in their very acting, and do intrinsically and in the substance of the work respect God, as namely, a sincere love and fear of God, a trusting in God, and waiting upon God.

These actions are so inherently good that though they may be imperfectly done by us, because not done with all that

that strength and height of spirituality and sincerity that the Law requires yet they can never be done prophanely and selfishly, and so displeasing unto God.

Now it is evident that carnall men by the principles of nature acted and improved may do things *morally* good, such works as have relation to men, are good in the sight of men, and tend to the good of men.

2. They may do works *materially* good such works whose goodnesse doth not necessarily consist in the doing of them, but in the spiritual manner of doing them: but then they perform them onely, in a carnal selfish manner, not divinely and spiritually.

Natural men cannot do a good work spiritually and obedientially, they cannot do it with a filiall submissive affection unto God.

1. Because they are not quickned and acted by the *spirit of Christ*, Rom. 8.9. Gal. 4. 6.

2. Every good work that is spiritual, is *vital*, for the spirit quickneth: But now both the persons and performances of carnal men are dead, Heb. 9. 14.

Therefore though the works of natural

all men in respect of the substance or matter thereof seem very specious, and glorious unto men, who judge according to the sight of their eyes, and do measure the intention and affection by the work that they see, and not the work by the intention and affection, which they cannot see; yet to God who seeth not as man seeth, such works are abomination, because they are directed to their own corrupt ends, and done with carnal affections, *Luke 16. 15.*

3. Natural men by the strength of Principles of nature cannot do those works that are essentially and inherently good: They cannot sincerely and spiritually love God, nor fear him, nor trust in him, because they are living actions coming from the *spirit of life.*

7. The Law of *nature* is of *divine* authority, the omnipotent God is the author thereof, he is the giver and graver, the contriver, commander and publisher of it.

Hence it is, that 1. It hath an efficacious influence, and the highest binding vertue upon mens consciences: no created power in heaven or earth can absolve them from their obedience thereunto.

2. This Law is an *indelible* and *immutable rule*, yesterday and to day, the same for ever, it ties all people and persons with an impartial hand; it shines upon all Nations and times with a perpetual light, none can claim exemption from this *natural* Law, unlesse they can cease from their rationall being.

This divine writing cannot totally be defaced or blotted out in the worst of men.

8. This Law of *nature*, as it is in its latitude, does bind men in the *Court of Conscience* Natural Conscience is the Center of natural Principles, it dictates what the law of nature requires, applies it, and so incites and ingageth men to the observation thereof, yet sometimes Conscience erroneously incites men to those Acts which were never dictated by any divine Law.

2. Conscience reflects upon what is done, and so calls men to a strict account for every violation of *natures* Law, accusing them when they act contrary to it, and excusing them when they walk up to it, *Rom. 2. 15.*

9. Every violation of the Law of *nature* is exceeding injurious to God, and to mans own being.

1. It is a secret contempt of that Supreme Lord and Law-giver, who in so much wisdom and goodness did put his Law into mens hearts, and oblige them to observe it for their own good.

2. So far as men decline and depart from this Law, so far they run into misery, and expose themselves to punishment and perdition, this is most evident,

Rom. 2. 12. for as many as have sinned *ὅσοι ἀνομῶς*
without Law shall also perish without *ἡμᾶς τὸν ἀνό-*
law, and as many as have sinned in the *μῶς καὶ ἀπο-*
law, shall be judged by the Law. *λευταί.*

Ob. They that have sinned without the Law, &c. this seems a Paradox, no law, and yet transgression, Rom. 4. 15. every sinne is an *anomie*, the breach of some law, 1 John 3. 4

Answer, It is true, where there is no law at all, neither written nor unwritten, neither naturall nor positive, there can be no transgression: but of the laws of God, we may thus distinguish according to the different manner of their delivery.

There is a Law written unto man in the Scriptures; and there is a law written in mans nature by his maker: there is the law published to man by Moses and the law proclaimed in man by the

voyce of reason: these agree in substance, but differ in circumstance in manner of delivery, every man hath a law written in his heart.

*Sine lege scilicet scripta quæ dicitur lex
Mosis,
Piscator.*

The meaning of the words is this, they that sinne without the written Law of *Moses*, shall perish without the written Law of *Moses*, that is, without imputation of the writing of that Law: that shall not adde to the weight of their sins; nor lay a greater guilt or aggravation on their consciences, in as much, that God did not vouchsafe that mercy to them: he requires no more of any than he committed to them.

Quer. By what Law then shall the Heathens perish who have sinned without the Scripture Law.

Answer, They shall be condemned by that Law which they have transgressed, namely, the Law of *nature*, or that Law written in their hearts.

10. The Law of *nature* is so exact that it obligeth the whole man: it bind men to do service to their Creator with their whole mind, will and affections with all possible freeness and fervency cheerfulness and complacency, intensivenesse and integrity.

Natures Law is not content with
visib

visible bodily exercise, but calls for obedience in our most inward thoughts and affections.

2. It binds men to do good, and to do it *well*, all the strength and binding vertue of this Law dependeth upon the Sovereign power and authority of the Lawgiver.

11. This Law of *nature* is so *equall* that it is not capable of any abatement, mitigation or alteration in the least Tittle.

1. Because there is not the least rigor in the principles, and precepts of this Law, they are pure equity.

2. *Natures* Law is conversant about such Acts as are most intrinsically and inseparably such:

1. There is such a naturall beauty and intrinsicall lovelinesse in some good Acts and Objects, as must needs allure and attract a rationall being.

2. There is such an inherent deformity and inseparable malignity in some evils, that the light of reason must needs loath and abhor them, insomuch, as if there were no externall written Law, yet a rationall being that walks up to the light of *reason*, would abhor and shie from sundry evils, and close with
div es good Acts,

Quædam sunt mala quia prohibentur, sed alia prohibentur quia sunt mala, say the Schooll-men,

Quer.

Quer. How is this Law of nature made known to men?

Answer, God hath set up an intellectual lamp in their souls, by the light whereof they can read the Law written in their hearts. there is the light of reason implanted in mens mind, which manifests certain practicall principles, and is to warn them in the name of their maker to flie from such irregular, inordinate Acts, which have an inseparable blacknesse and ilnesse in them, and to close with those Acts and objects that have an internal beauty and native lovelinesse.

Prov. 20.

נר יהוה
נשמת אדם

φως κυρίου

πνοη ανθρω-

πων Septua-

gint. λυχν

κυρίου.

Aqu. sym.

Theod.

λαμπτις κυ

ρίε sic alii.

נשמה

usurpatur de homine tantum & ani-

am huius ratione preeditam denotat. Schindler. The He-

brew Doctors do still look upon this word, נשמה as that

that does expresse & ver animam rationis participem.

For this end God hath lighted up his Candle in the soul, Prov. 20. 27. The understanding of a man is the Candle of the Lord: the proper meaning of this place, I take to be this, that God hath breathed into all men reasonable souls, which are as so many Candles and Lamps of light to discover their Creator and his Royall Law of Nature to them.

נשמה usurpatur de homine tantum & animam huius ratione preeditam denotat. Schindler. The Hebrew Doctors do still look upon this word, נשמה as that that does expresse & ver animam rationis participem.

Question.

Question, When are these Principls of natural light put into men?

Answer, At their coming into this world; as is evident, John 1. 9. *Christ is the true light that lightens every man that cometh into the world:* that is, every man who is born into this world.

This cannot be meant of the spiritual light of grace, *that light of life*, that hath eternal life in it, John 17. 3. for the elect onely receive that new light at their new birth, that is a light from the Lord, and in the Lord, Ephes. 5. flowing from their union with Christ.

But this Text, John 1. 9. speaks of the light of nature, which is a common benefit that men receive by and from Christ: thus Cyril took this light for the *light of nature* and *natural reason*, because of the *universal Enunciati-on*; and so do many of our Reformers following him: it is universally and necessarily of true the light of nature which is in infants radically.

Christ lightens every man, Jew and Gentile, without respect of persons, with *natural light* which shines upon both with an impartial beam.

I grant that the *great things* of Gods written Law, and the divine light flowing

Evil Thoughts are against

ing from thence, was the peculiar privilege of the *Jews*.

2. That by means of those beams of of heavenly truth that shined more peculiarly upon them, the *Jews* had even those natural notions much clarified and refined from those clouds and mists which mans originall corruption casts upon them: but yet they have no greater portion of the light of *Nature*, than all men have: so that *Jew* and *Grecian*, *Barbarian*, *Scythian*, *bond* and *free men*, all these are *one*, in respect of *nature* and *natures Law*, and *natures light*.

There are three things, wherein *Jews* and *Gentiles* are *one*.

1. In the *darknesse* of corrupted *nature*. Rom. 3.

2. In the *light* of *natural* principles, *John* 1 9.

3. They are *one*, so farre as they partake of a *new nature* in *Christ*.

3. It is evident that this *natural light*, is a common gift that every man receiveth, by and for *Jesus Christ*; though none but believers have eternal life and salvation by him, *John* 3. 16.

3. The third thing to be demonstrated, is this, that evil thoughts are directly *against*

gainst the Law of nature, they are transgressions of that naturall Law that is written in every mans heart: this appears most clearly.

1. In the men of the *old world*, the great sinne which is laid to their charge, and that chiefly for which they were destroyed, was, their evil thoughts, as you may read in *Gen. 6. 5. 6. 7.* and *Gen. 8. 21.* *The thoughts of their hearts were evil continually from their childhood.*

Quer. But what Law of God did these men violate in their thoughts? What Law was there then that did forbid and condemne evil thoughts, every sinne is a transgression of some divine Law: by what Law did they perish? there was no positive written Law in the dayes of the old world, the written Law was given by Moses many ages after the flood.

Answer, that Law which those giants of the old world did transgresse in their thoughts, was the *Law of nature* implanted in their hearts; there was no Law then in being, but what was written in mens nature, there was no divine Scripture in the dayes of *Noah* but that which was written in every mans heart by the finger of God, so that the first Law that was broken by mans thoughts, was

their own fancy, conceiving God to be like to the creatures, verse 23.

2. They were full of vile, unclean, foolish, filthy thoughts in their common conversation.

Hereby it is manifest that *vain thoughts* were the radical leading sin in the *Heathens*.

But what Law of God did they transgress in their thoughts? it is evident by the Scriptures, that the *Infidel Gentiles* knew nothing of *Moses Law* in the letter of it, *Psal. 147. 19. 20.* He hath declared his words to Jacob, his statutes and judgements to Israel, he hath not done thus to any Nation, that is, to the Gentile-Nations (as the words imports) and they have not known his laws, the Gentiles had not the knowledge of any of Gods written Laws, either moral, ceremonial, or Judicial.

Psal. 147. 19.
His words,
that is, the Ten
Commandments
or Moral Law
Exod. 20. 1.
called the
Ten words,
Deut. 10. 4.
2. His statutes,
that is, De-
crees and con-
stitutions of
Gods worship.
3. Judgments,
that is the Ju-
diciall Laws
for punishing
offenders.
Exod. 21. 1.
Psal. 79. 10.

Rom. 2. 12. 14 it is expressly said, that the *Gentiles have not the law*, that is, the Law of *Moses* and the *Prophets*, but they had a Law written in their hearts, and this is that Law which they transgressed, now when the Apostle would demonstrate that the Gentiles sinned against the light of *Nature*, he mentions their *vain thoughts*, as their grand sin,

Rom. 1. 21.

So

So then 'tis most apparant that vain thoughts are transgressions and violations of the Common-Law of *nature*, therefore *thoughts are not free*.

Secondly evil thoughts are expressly condemned by the *Royall Law of love*, published in the holy Scriptures.

1. The written *law is spirituall*, extending to the inward thoughts of men intending a heart service and sanctity, and binding every thought and imagination to obedience, as is most evident by the exposition of the great Law-giver himself, *Matth. 5.* and by the certain knowledge and experience of all his people, *Rom. 7. 14.* Saint Paul speaketh in the person of all regenerate men, *We know that the law is spirituall*, requiring a spirituall, angelical obedience, a doing the will of God with our spirits and internall thoughts, as it is done by those angelical spirits in heaven.

It is the glory and excellency of Gods Law to be *spiritual*, reaching to the inmost thoughts and imaginations, and binding the whole inward and outward man with all its actings.

The Law is *spirituall* in its nature, office and end.

1. It layes bonds upon the internall thoughts

thoughts of men, as well as upon their externall works: it gives *rules* to the heart, and over-*rules* the thoughts, which no earthly powers can do.

2. The holy Law forbids and condemneth all evil thoughts arising in and out of mans heart, in all the kinds and degrees thereof.

The motions of sinfull corruption in mans mind, or thinking faculty are of two sorts.

The first motions or the second motions.

1. *The first* vitious motions are those stirrings of corruption in men, whereby their minds are first instigated and moved to think evil, but these have not deliberate consent of their wills, these the School men call *Concupiscence unformed*.

*Concupiscentia
informis.*

2. *The second* corrupt motions that arise from the hearts of men, are those evil thoughts which gain lodging in their minds and consent in their wills, these they call *formed* and *perfect* concupiscence.

*Concupiscentia
formata.*

Now both these are condemned by the Royall Law, it forbids the first movings of sinne in the thoughts of men coming *from within*, from their naturall corruption, though never ac-
cepted

cepted, or allowed by them.

2. Evil thoughts against our neighbour, are either thoughts with consent or without consent.

1. Evil thoughts *with* consent of will, are such as men conceive in their minds against their neighbour, and do also really desire and purpose in their hearts to practise, these are directly forbidden in the fifth, sixth, seventh, eighth and ninth commandments.

2. Thoughts *without* consent are the evil motions of mans heart against first his neighbour, to which his will never gives consent; these are condemned in the *tenth* Commandment; the whole Law is spirituall in every branch thereof; but this last precept hath a height of spirituality.

There be two special finnes which are directly forbidden in the *tenth* Commandment, *Thou shalt not covet.*

1. All thoughts of mind, wishes and desires of heart after that that is anothers, contrary to contentation: it condemns the very first risings of our desires after any thing that God hath given to another, though we would have it without fraud or violence, as by giving him the full worth of it in money or otherwise,

otherwise, 1 Kings 21. 2. The former Commandements doe forbid together with the outward Act, the inward desire of another mans goods to his hurt or dammage: for as desire after another mans wife is *adultery*, Matth. 5 28. so the desire of any others house or beast wrongfully is *stealth*.

2. This *tenth* precept condemnes the *first motions* of concupiscence arising in and from our hearts, though not consented to, & it is purposely set in the last place, as conducing to the exposition of the former precepts, which do condemn the outward facts and inward motions of Concupiscence rising *with consent*, whereby they are really distinct from the last Commandement, which must forbid something not directly forbidden in the other Commandements.

Thirdly, evil thoughts are condemned by the Evangelical *law of grace and faith*; as may evidently appear by these seven arguments.

1. The Gospel commands sinners to *forsake their own thoughts*, and to *turn to Jehovah* in their Thoughts and works, Isa. 55. 7. this Repentance is a Gospel duty, it is often joyned with *Remission of sinnes*, which is a Gospel benefit.

2. The

2. The Gospel word being accompanied with the holy spirit, convinceth men of their evill thoughts, 1 Cor. 14. 24. 25.

3. It censures and condemns mans thoughts as a judge, Heb. 4. 12. This word of God, that is so full of power and life, that worketh so efficaciously on mens hearts and thoughts, which judgeth the thoughts of the heart, must needs be the glorious Gospell of Christ.

1 Because it is the Gospell, that is the Ministry of life, and the ministration of the spirit, 2 Cor. 3. 6. 8. It is called the Law of the spirit of life in Christ Jesus, Rom. 8. 2. it is a quickning word, John. 6. 63. the Saviour of Life.

This gospell word of God, is living efficaciously, it hath a soul-reviving, soule-raising virtue instrumentally, it is the outward meanes, whereby the Spirit of Life infuseth life into our dead soules James 1 18. Joh. 17. 17. The Law of Works cannot make alive dead men. Gal. 3. 21

3. 'Tis the Gospell that discovers and directs in the way to eternall life.

This Evangelicall word is sayd to be *κρίτικος* a Critick, a curious Judge
T and

Heb. 4 12.
Ζῶν ὁ λό-
γος τῷ Θεῷ
καὶ ἐνεργῆς.
κρίτικος ἐν-
θυμησέων
καὶ ἐννοίῳ
καρδίας.
The word of
God is quick,
convenit hoc
verbo Dei, sed
præcipue evan-
gelico.
Dicebantur cri-
tici nomine cri-
am a latinis
usurpato homi-
nes acris judi-
cii, &c, L. f. 12

and observer of the Thoughts of mans heart, it censures very sharply.

4. The Gospel of Christ conquers and casts down the thoughts from their Throne in mans heart, 2 Cor. 10. 4, 5.

5. True Gospel faith casts out all evil thoughts, as enemies to King Jesus: it purifieth our hearts from the power and pollution of vain thoughts, Acts 15. 9.

6. It captivates the Thoughts of men to the obedience of Christ, 2 Cor. 10. 5.

7. In the Gospel-Covenant there is a giving of Laws to the thoughts of sanctified persons, Heb. 8. 10. I will give my laws to their thoughts, saith the Lord thus the words are in the originall.

Νιδες νομης
μς εις την
διανοιαν αυ-
των.

4. Evil thoughts are condemned by the concurrent consent of the whole Scripture.

1. They are condemned by Moses and the Prophets, Gen. 6. 5. and chap. 8. 21. Deut. 15. 9. Psal. 10. 4. and 14. 1. Psal. 94. 11. Psal. 119, 113. 118. Prov. 12. 20. and 15. 26. Prov. 24. 9. Eccles 4. 8. Isa. 55. 7. Isa. 57. 11. Jer. 4. 14. and 18. 18. Eezch. 11. 2. Hos. 7. 15. Micah 2. 1.

2. Evil thoughts are condemned by our Lord Jesus and his holy apostles, Matth 9. 4. and chap, 15. 19, 20. Matth

7. Mark 7. 21. and 8. 17. Luke 1. 51. Mat. 16.
1 Cor. 14. 24, 25. 2 Cor. 10. 4, 5.
James 2. 5.

Fifthly it will appear that *thoughts are not free*, if mankind be considered in a threefold estate.

1. In the estate of *originall purity*.

2. In the state of *original pravity*.

3. In the *apparition of grace*.

1. If we look on men in their paradise perfections.

1. As *creatures*, they owe all possible service and subjection to their gracious *Creator* in their spirits, as well as in their bodies, both being framed by his omnipotent hand for himself.

2. As *good creatures* made after the Image of Gods wisdom and righteousness; at first in *Adam*: they were filled with glorious power and perfection in their spirits, and fitted to perform a spirituall obedience to the Law by a compleat conformity of all their thoughts and works.

2. If men be considered in their originall guilt and filth, it will appear that their thoughts are *bond-slaves* and captives to sin and Satan, *they are not sufficient to think a good thought of themselves*, 2 Cor. 3. 5.

2. All the thoughts of naturall men are altogether evil from their childhood, *Gen.* 6. 5. and 8. 21.

3. These evil thoughts do bind them over to condemnation for the violation of the holy spirituall Law: so that the thoughts of carnal men are so far from being free from sin, that they are free to nothing but sin, *1 Cor.* 3. 20.

3. If mankind be considered in the *ap-
p*arition of grace in Christ, it will be evident that thoughts are not free.

1. The Lord Christ suffered for us in soul and body, yea his greatest sufferings were inward and invisible, that thereby he might satisfie divine justice for our soul sins, and thought-transgressions, the *iniquities* of our thoughts and workswere laid upon him, *Isa.* 53.

2. As our Thought sinnes had the greatest hand in the death of Christ; so the death of these grand radicall sinnes was chiefly intended in the death of Christ: he dyed to redeem us from our vain thoughts, which are the chiefest part of our *vain conversation*, *1 Pet.* 1.

3. As we desire that our whole man should be glorified by Christ, we must give up the whole inward and outward man, with all its actings to be governed by Christ.

4. In

4. In the restoring and renewing of our nature, by the *spirit of Christ*, the change and cleansing of our thoughts, is the first and great work, wherein the *exceeding greatnesse of Gods power* puts forth it self, 2 *Cor.* 10. 4. 5. *Rom.* 12. 2.

2. There is an *universal newnesse* put into our souls, by the *new Creation*, *all old things passe away*, and *all things become new*, 2 *Cor.* 5. 17. which necessarily imports a reall Reformation, and reducement of our thoughts to the service of God, as well as our affections and actions.

3. In this new Creation, the Royall spirituall Law is given and engraven in our minds, whereby we are inclined and inabled to serve and love God with our thoughts, *Heb.* 8. 10.

Use second.

2. Seeing there is so much sinne and iniquity acted in our thoughts continually, we should strive to be deeply *humbled* for all the evils and vanities of our thoughts: we must humble our selves for our thoughts, as well as our words, and works, yea chiefly for these leading radicall sinnes: this is pressed upon us in *Prov.* 30. 32. *If thou hast*

done foolishly in lifting up thy self, or if thou hast thought evil, lay thine hand upon thy mouth.

The thinking of evil is here joyned with self exalting, which is the greatest folly and fighting against God when we have *thought evil*, we must lay our *hands* upon our *mouths*, that is, our hearts must be filled with sorrow and shame for the same, from a clear conviction of our guiltinesse.

This laying the hand upon the mouth argues and signifies these two things.

1. A spirituall and plenary *conviction* of the extreame sinfulnessse of evil thoughts in their aggravations and of the great wickednesse that men have acted in their thoughts; so that their *mouths* are now *stopped*, and they have nothing to say by way of excuse, extenuation or self exoneration, they dare not say that thoughts are free, nor that themselves are free from the highest thought pollution, but now they will freely joyn with the Law, in charging and condemning themselves.

2. It argues a height of shame and depth of self abasement and soul humiliation in the sight and remembrance of the great evil of their thoughts; that they

are *vile* in their own apprehensions, and very much ashamed and afflicted in their spirits for their thought-defilements, *Ezech.* 16. 65. *Iob* 39. 27, 28.

Now there is great reason and cause why we should be deeply humbled for our thought-sinnes.

1. Evil thoughts are sinnes against all divine Laws, they are violations of the Law of nature, of the law of love and grace.

2. They are grand enemies of God, *2 Cor.* 10. 4, 5. *Rom.* 8. 7. and the great disturbers and defilers of all the good that we do.

3. Mans own evil thoughts are the first begotten of the *old man*, the first born of the *Devil*, the begetters of all other sins the beginners and first movers in all evil, they are leading & misleading evils.

4. The sinnes of our thoughts are in *number* like the sands of the sea in their *nature*, out of measure sinfull: how great a cause then have we to be greatly humbled, and to sorrow bitterly for the evil thoughts of our hearts, oh therefore let us look much into our Thought-sinnes, and consider them in their hatefull nature, and numberlesse numbers, that we may be thoroughly a-

based and ashamed, and may loath and abhor our selves for the same, let us duly and daily search our hearts, and survey our thoughts in their severall kinds.

1. Examine what Thoughts of atheisme, blasphemy, spirituall idolatry, pride, unbelief, security and sensuality, speculative filth and folly, vanity and vilenesse, what thoughts of impiety and iniquity against God and man do rise out of our hearts daily, and how far they have prevailed over our hearts.

Let us remember that all those evil thoughts before mentioned: yea, the worst of them all are in all of us by corrupt nature, and if we be left to our selves, when occasion is offered our corrupt hearts will presently conceive them, and give them a compleat being and birth.

2. We must examine our thoughts by the word of God, this straight righteous *Rule* will manifest the obliquity and iniquity of our thoughts, *Heb 4. 12. the word of God is mighty in operation — and is a discerner of the thoughts of the heart: at the preaching of this word, the secret thoughts of an Infidel are made manifest,*

manifest 1 Cor. 14. 24, 25. oh therefore, let us exactly and thoroughly search our thoughts by the light of Gods word, and strive to find out the manifold exorbitances, vanities, and defilements of our thoughts.

2 We must freely and faithfully confesse our thought-transgressions to God, and thereby *give glory* to the great *heart-searcher*.

3. We must be deeply displeased with our selves, for displeasing God by our thought-sinnes: it must be the greatest grief of our souls, that we have *grieved* God by our thoughts. *Gen. 6, 5, 6.*

4. We must judge and sentence our selves for our loose, prophane, proud, ungodly, impertinent, and unprofitable thoughts, acknowledging that we are most worthy to be destroyed for the sinnes of our thoughts.

2. We must condemne our selves for secret evil thoughts which never came forth into action, there is a world of sinne acted in mens thoughts, which doth not break out into their visible conversations.

3. For those evil thoughts that proceed out of our hearts, whreunto our wills never give consent:

4. We

4. We must passe sentence upon our selves, for the want of holy, heavenly, spirituall thoughts: the Law of Christ commands us to be free from all evil thoughts, and to be filled with all good thoughts, *Mark 12. 30. Thou shalt love the Lord thy God with all thy thought*, so that the want of good thoughts in us, is a breach of the Royall Law, and makes us liable to that heavy curse, in *Deut. 27. 29.*

5. We must be humbled for the evil that cleaves to our good thoughts. Our best thoughts as they come from us are not without some mixture and adhesion of sinfull corruption, which is sufficient without Gods covering mercy to cast and condemn us.

5. We must seek unto God for the pardon of our evil thoughts, this duty Peter presseth upon *Simon Magus*, *Act. 8. 21. pray to God (saith he) that the thought of thine heart may be forgiven thee*, *Simon Magus* had many foul crimes to be pardoned, but yet the first and great sinne for which he was to beg forgiveness, was the thought of his heart see how earnestly *David* petitioneth for the pardon of his thought-sinnes, *Psal. 19. 13. Who can understand his errors? cleanse*

cleanse me, make me guiltlesse from my secrets, thus the words are in the Hebrew and in the Syriack.

כִּסְפוֹתַי אֶתְּכַפֵּר
אֶתְּכַפֵּר אֶתְּכַפֵּר

כִּסְפוֹתַי אֶתְּכַפֵּר
נְקִי

The Arabick thus explains it, *cleanse me O my Lord from my secrets which are hidden from men.*

Psal. 19. 13.

נְקִי

Signifies to
cleanse or
make innocent,
guiltlesse,
empty, to ab-
solve.

The meaning I take to be this, the errors, wandrings, and vanities of my thoughts are more then I can take notice of or summe up, they are above my knowledge, from the guilt of these secret hidden sinnes, those swarms of vain thoughts which break into my heart, I pray thee O Lord, *cleanse me.*

David did not harbour any secret lusts or wicked purposes in his heart, but these secret sinnes from which he desires cleansing, were his inward thoughts which are most properly the secrets of mans heart, and of all other sins most innumerable.

Object. But now some poore perplexed soul will be ready to object and say, if evil thoughts be so immeasurably sinfull, so full of provocation, and these so innumerable in us, how can I then hope to obtain mercy from God? when

I consider what swarms of loose, idle, earthly, impure and impertinent thoughts proceed out of my heart every day, and flie up and down in my soul, and too often lodge within me, I am at a stand and begin to think, can God pardon my thought-sinnes.

Answer:

To this I answer.

We must seriously consider the hateful nature and transcendent numbers of our evil thoughts, that thereby we may be thoroughly humbled and abased in our selves, and be sensible what extreame need we have of Gods mercy in Christ, but the greatnesse and multitude of these sinnes should not discourage or dishearten us in seeking mercy: there is enough in Gods mercy to answer all our objections whatsoever: there is a sufficiency of power and will in this *mercy* to pardon the thoughts of repenting souls, notwithstanding all their black and bloody aggravations:

There be seven excellent considerations that may exceedingly quicken and strengthen our faith in believing the pardon of our thought-sinnes.

First

First Consideration.

1. God hath *multitudes of mercies*,
to blot out the manifold sinnes of our
thoughts, *Psal. 51.1.*

David having multiplied his sinnes in
the matter of *Uriah*, he petitions for
multitudes of tender mercies, so *Psal.*
5.7. In the multitude of thy mercies
will come into thy house, &c.

So in *Nehem. 9. 19. 27.* God is said to
have *manifold mercies*, the Scripture
expresseth the *mercy of God* in the
plural number, to set forth the *multi-*
tude of his mercies.

Psal. 51.3.

ברב רחמים

רחמים

Misericordie,
viscera,

Singulare non
invenitur, quia
multa sunt o-
pera misericor-
die.

Piscator. 285

The second Consideration.

2. God hath *abundance of mercy* an o-
verflowing fulnes of mercy, enough, &
more than enough, to cover all the sins
of our thoughts; hence it is, that Gods
mercy and pardoning grace is said to
be *abundant*, *Exod. 34.6.1 Pet. 1.3.* and
the faithfull are said to receive a re-
dundancy of grace, *Rom. 5.17.*

Now a man cannot be said to have a-
bundance of riches, unlesse his cup o-
verflow, unlesse he have an overplus
more

ἡ τοῦ περισσεύ-

οντος χάριτος

τῆς

more than enough : we say there is abundance of water in the sea but we cannot speak so of a Pond or Cistern, the sea hath an overfullnesse, which is inexhaustible.

The third Consideration.

Rom. 5.

ὑπερπερισσευσεν ἡ χάρις.

1 Tim. 1. 14.

ὑπερπλεονατε ἡ χάρις τοῦ Κυρίου ἡμῶν.

ὑπερπλεοναζω.

Superabundo:

God hath a *superabundancy* of mercy, Rom. 5. 20. his pardoning grace is said to *superabound*, 1 Tim. 1. 14. the grace of our Lord was *superabundant*.

The glorious mercy of God overabounds in three respects.

1. It *abounds* above all created *Understandings*, it is above all our knowledge, it is in it self incomprehensible.

2. There is a *plenitude* in Gods mercy, far beyond all that mercy that all faithfull men and women receive in this world, Psal. 31. 20. *Oh how great is thy goodnesse that thou hast laid up for them that fear thee, and wrought for them that trust in thee before the sons of men?* when the Prophet comes to speak of this mercy he is at a stand as not able to expresse it in its *superabundancy* : Oh, how great, how manifold is thy goodnesse ! It is farre above all that we can speak or conceive,

2. That goodnesse and mercy that God worketh for the faithfull here in this world, is exceeding abundant; but that which is *laid up* and *hidden* with God for them, is incomparably more abundant,

3. This pardoning mercy is far above *all the sin* that can be in mens thoughts, *Rom. 5. 20. where sinne hath abounded, grace superabounds*, in forgiving believing penitents, there is an *overflowing fulnesse of evil* in mans thoughts, *James 1. 21.* but there is an exceeding abundant, overabundant, oversulnesse of mercy in God.

The fourth Consideration.

4. God hath plenty and variety of pardons, multitudes of pardons, as we have multiplied our thought-pollutions, he will multiply his pardons upon our repenting and returning, as is plainly declared, *Isa. 55. 7.* the Prophet exhorts the *unrighteous man* to forsake his own thoughts, and then *Jehovah will have mercy on him.*

Now because this objection of the multitudes of their thought-provocations, the numberlesse multiplyings of
their

יְרַבָּה
לְסִלּוֹת

their evil Thoughts might come in to discourage poor souls in seeking mercy, therefore he purposely addes, that the Lord will multiply to pardon (for so the words are according to the originall) he will multiply his pardons answerable to the multiplyings of their thought-pollutions.

וְאַחֲרָיָה
אֱלֹהֵי

1. The God of mercy hath an inexhaustible *Treasury* of pardons that can never be spent, he is a God of pardons as he is called, *Neh. 9.17. Thou art a God of pardons, gracious and mercifull*, that is, God hath variety of pardons for all sorts of sinnes, for all kind of evil thoughts and wayes, that men are or can be guilty of.

סְלִיחוֹת
סְלִיחָה

condonatio.

2. God hath abundant *Riches of mercies*, the Scripture speaking of the riches of mercy and grace, riseth high in expressions.

1. God is said to have *Riches of grace*, and *glorious mercy*, *Eph. 2.4. Rom. 2.4. Rom. 9. 23.* by *Riches of glory* is meant his *Riches of mercy*, which is his *glory*.

2. *A depth of Riches*, *Rom. 11. 33.* oh the depth of the Riches, &c. oh the bottomlesse depth of the riches of Gods mercy; by comparing this place with *Rom. 12. 1*, it is evident the Apostle speaketh

keth of the *Depth of Mercy.*

3. God hath the *highest Riches of grace*
 Eph. 2. 7. a *supereminency, magnifi-*
cence and superlative sublimity of par-
doning grace.

ὑπερβαλλον
 τα πλεον
 τ' χαριτος.
summas opes.

These expressions do clearly import
 these two things.

1. That God hath an *over sufficiency*
 of mercy.

2. *variety* of all kind of mercies,
 both forgiving and giving mercies, *Jeho-*
vah gives and forgives according to his
manifold mercies, Neh. 9. 19. 27.

1. God is called the *Father of mercies*,
 he begets mercies for his people every
 day.

2. *Jehovah* is the *God of mercies*, he
 createth *new mercies every morning*
 Lam. 3. 22. 23. he hath *variety of healing*
 mercies suitable to the variety of our
 miseries, he hath variety of *pardoning*
 mercies, suitable to the variety of our
 sinnes.

1. Oh, what multitudes and variety
 of pardons do we receive at our first
 coming to Christ, when God forgives
ten thousand Talents to us?

2. What variety of mercies do con-
 cur in the pardoning of our daily tres-
 passes?

The pardoning mercies of God

3. There is a multitude of mercies that meet in the pardoning of every sinne that wee commit, *Psalme 51. 1.*

The fifth Consideration.

5. The pardoning mercies of God are *past all number*: there are such multitudes of mercies in God for repenting souls, as are beyond number and numbering. The greatest *Arithmetician* is not able to calculate and summe them up: this is elegantly expressed in *Psal. 40. 5.* *Many O Lord, my God, are thy wonderfull works that thou hast done, and thy thoughts that are to us ward, they cannot be reckoned up in order unto thee, if I would declare and speak of them, they are more then can be numbred, they mightily increase above telling or numbring.*

• *Quest.* What are these *Thoughts of God towards us*?

Answer, They are *Thoughts of mercy and forgivenesse*: his works of mercy that he doth in and for his people, are many and marvellous, but his thoughts of mercy are innumerable: that this is the reall meaning of the words, is evident.

1. If we compare them with *Isa. 55. 8, 9.* *my thoughts (saith Iehovah,) are*

are not your thoughts, &c. but as the Heavens are higher than the Earth, so are my thoughts, &c. See *Ier. 29. 11.*

2. This Psalm is a propheticall declaration of Gods sending his sonne into the world, to save lost man by the oblation of himself: in this manifestation of Christ there was a world of mercy manifested; all mercies meeting and concentratering in this one mercy.

Compare
Heb, 10. 5.
with Psal. 40.
7, 8:

2. All Gods thoughts and intentions of mercy towards us are in Christ, *Eph. 1. 3. 4.* all his works and wayes of mercy come to to us in Christ.

Gods thoughts of mercy that he thinks towards believing souls, are so innumerable that they cannot be numbered, yea saith the Prophet, *if I would number them, they increase so mightily in number, they are so strong in number that they are more than I or any can number.*

2. Gods thoughts of pardoning mercy, are far more innumerable than mans thoughts of iniquity can be: there are incomparably more thoughts of mercy and forgiveuesse with God than can be thoughts of vanity and wickednesse with us, we are but as it were of yesterday; it is not many years ago since we began to think thoughts of iniquity a-

טעמו מספר

The mercies of God are great.

gainst God, but his thoughts of mercy have been from everlasting, and reach to everlasting, Psal. 25. 6. Remember thy tender mercies Iehovah, and thy kind mercies, for they are from eternity.

In effectuall calling, we actually obtain mercy; but Gods mercy hath been towards us in respect of his own thoughts and purposes from everlasting; he hath been thinking thoughts of mercy from eternity, Psal. 103. 17.

The sixth Consideration.

6. The mercies of God are transcendently great: surpassing greatnesse is a glorious property, often ascribed to the mercy of God in Scriptures, as Num. 14. 18, 19 *The Lord is of great mercy, forgiving iniquity and transgression, — pardon I beseech thee the iniquity of this people, according to the greatnesse of thy mercy;* So Ps. 57. 9. *O. I will praise thee O Lord, — for thy mercy is great, &c.* Neh. 13. 22. *O my God spare me according to the greatnesse of thy mercy.*

Yea Gods mercy is called greatnesse, 1 Chr. 17. 19. *O Iehovah according to thine own heart, thou hast done all this greatness for thy servant, in making known all these greatnesse,*

greatnesses, thus the words are in the Hebrew and in the margin, when poore contrite souls consider the transcendent greatnesse of pollution and provocation which is in their thoughts, and that beyond all their other sins, they are apt to be disheartened, and to think can God pardon? but let such remember that the greatnesse of Gods pardoning mercy. Is infinitely above all the greatnesses of evil and guilt, that can be in their thoughts.

ארת כל-
הגדולה-
הגדולה
גדלה

Magnitudo,
magnificencia.

There be two things wherein the greatnesse of Gods mercy doth most eminently consist.

1. His mercy is *greatly extended*.
2. It is *greatly powerfull*, and both these are grounds of unspeakable comfort.

1. The mercy of God is of greatest *extension*: all the extensions and dimensions that make up *greatnesse*, do meet in the mercy of God.

1. Mercy is said to be *extended*, Ezra 9. 10. *we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy to us, &c.*

ויט עלינו
חסד
וט

2. It is *greatly extended*; *Magnitude*, pro (according to the Metaphysicks) is the *extension of a thing according to length, la-* extendit:
titude

ויטרה
נטה

*Quantitas
continua est
secundum
quam res est
extensa secun-
dum magnitu-
dinem, hoc est,
longitudinem
latitudinem,
profunditatem.*
Scheibler,
Metaphys.
l. 2. c. 6.

itude and depth: they make greatnesse to consist in three dimensions, but according to the Scriptures, there be four extensions or dimensions concurring in that greatnesse that is ascribed to the mercy of God, Eph. 3. 18. height, depth, length and breadth.

1. There is a surpassing superlative *height* in the pardoning mercy of God far above all that *height* of sinne and wickednesse that can be in mens thoughts, this will appear most clearly in four things.

1. The mercy of God is as *high* as the heavens: the heavens are the greatest visible *height*, Psal. 36 5. *Thy mercy O Lord, is unto the heavens, and thy faithfulness reacheth unto the clouds, so Psal. 57. 10. Thy mercy is great unto the heavens, and thy truth unto the clouds, Psal. 103. 11.*

In both these places the *mercy* and *truth* of God are raised high, but *mercy* is set higher than *truth*, his *truth* reacheth unto the clouds, but *mercy* unto the heavens, the reasons may be these.

1. Because God extends his mercy beyond his promises: there was mercy to lost man, before there was any Gospel-

Gospel promise: it was mercy to give us the first promise, *Gen. 3.* 'tis mercy to give us any promise: 'tis mercy to continue promises after so many forfeitures and failings on our part.

2. Mercy is Gods *exalted* attribute, he accounteth his mercy his chiefest glory now under the Gospel, *Rom. 9. 23; Eph. 3. 16.*

2. The mercy of God is *higher* than the heavens, *Psal. 108. 4.* *Thy mercy is great above the heavens, and thy truth reacheth to the clouds or skies:* mercy is Gods Royall Throne. Now suppose that the finnes of our thoughts appear like high mountains reaching up to the clouds, yea that we have heaped up mountain upon mountain, till they reach unto the heavens, yet the mercy of God is far higher, for that is above the heavens: this Consideration may exceedingly raise the faith of humbled souls in believing the pardon of their thought-pollutions.

3. Gods *thoughts* of mercy to repenting sinners are as far above their highest thoughts and apprehensions that they have of Gods mercy, as the heavens are above the earth, this is evident by the testimony of the God of mercy, *Isa.*

55.8,9. *as the heavens are higher than the earth, so are my wayes higher than your wayes, and my thoughts higher than your thoughts.* It is spoken of Gods thoughts and wayes of pardoning mercy to returning sinners, as is apparant by verse 7. there *Jehovah* promisethto *show mercy and to multiply pardons*, answerable to the multitudes of their thoughts and evil wayes.

Now there be two grand objections that some sorrowfull souls are apt to make against their closing with mercy offered.

1. Their Thoughts have such an height of malignity and sinfulness by reason of their horrid nature, and numberlesse swarms that they cannot think how God should pardon them.

2. That their wayes have been so highly injurious and offensive to God, that if any man should do but the thousand part of that trespasse to them that they have done against God, they could not forgive them : how hard is it for us to passe by small injuries? &c-

To both these objections, God answers my thoughts of pardoning mercy, (saith he) are as far above all your apprehensions thereof, and my wayes of mercy

mercy are as far above all your wayes of forgivenesse to men, as the heavens are above the earth.

When ye think thus with your selves we could not possibly forgive any man, in case of so great wrong, and ye cannot conceive any reason why I should forgive you; yet know that my thoughts and wayes of mercy, are as infinitely above all yours as the heaven is above the earth.

Men are revengefull in their dispositions, and will not forgive, but *Jehovah* is a God of mercies, and ready to forgive; he hath the mercies and power of a God, an infinite, incomprehensible mercy and power, and therefore he can pardon where men cannot, yea beyond what they can possibly think and conceive, *Jer. 3. 1.* The heart of man being enlarged and raised by divine grace is able to think of high and admirable mercies, yet when the most enlarged hearts have gone as high as is possible for a created heart to rise in conceiving of Gods mercies; yet even then Gods thoughts of mercy to Repentants, are infinitely above and beyond their largest thoughts.

It is very observable that God sayes
not

not that his wayes and thoughts of knowledge and wisdom, but his wayes and thoughts of mercy are as far above mans, as the *heavens are above the earth*, indeed as God is above men which is infinitely.

The great God argues from the immense height of his mercy, purposely to heighten and strengthen the faith of bruised souls who cannot think how God should pardon such a world of wickednesse as they have acted in their thoughts, oh therefore, when our thoughts are at a stand in apprehending and conceiving mercy, let us learn to believe above all our own thoughts.

4. The mercies of God have a *height* above all that is, or can be *written* of them, exceeding high and glorious things are spoken of Gods mercies in the holy Scriptures, but the height thereof is above all that tongue or pen can possibly expresse: as there are *Curses written and not written* for disobedient sinners, *Deut. 28.* that is, the curses and miseries prepared for wicked men, are farre greater than are written in the Scriptures, so there be *mercies written and not written*: the Scriptures cannot hold and contain all that mercy
that

that is in God for his people, because his mercy is infinite and incomprehensible.

Secondly, there is an unsearchable depth in the pardoning mercy of God beneath the deepest guilt that can be found in mans thoughts, Psal. 86. 13. *Thy mercy is great towards me, and thou hast delivered my soul from the lowest hell* sayes David.

משאול
תחתיה

The heavy weight of our thought-wickednesse sinks our souls as deep as the lowest hell, in respect of demerit: but the great depth of Gods mercy, raiseth believing souls out of the deepest hell to the highest heavens.

The judgements of God are a great deep, Psal. 36. 7. but his mercies are a greater depth, they are a bottomlesse sea sufficient to swallow up mountains of thought-pollutions, as well as mole hills, Micah 7. 19. Gods pardoning mercy is compared to the depths of the sea, he will turn again, he will have compassion upon us, he will subdue our iniquities and thou wilt cast all their sins into the depths of the sea.

1. *Observe,* There are many depths in this sea of mercy: if we fear that one depth will not be enough, let us consider

במצולות,

In profunda
maris.

der that there are manifold depths.

2. God promiset^h to bury all the sins of his people in the *depths* of mercy, which must needs include all the sinnes of their thoughts and wayes, though never so many and great.

Thirdly, there is a boundlesse *breadth* in the mercy of God, a latitude beyond all limits, Psal. 103. 12. *as far as the East is from the West, so far hath he removed our Transgressions from us* by his pardoning mercy. What a vast distance is there betwixt the East and the West; of all visible latitudes this is the greatest: now suppose that there be an exceeding great breadth of evil in our Thoughts, yet there is a breadth in the mercy of God beyond it; there is a latitude and largenesse of power in his mercies, to remove all this evil farre from us.

Fourthly, the mercy of God hath an *immeasurable length* beyond all times, mercy is extended and stretched out at length, Psal. 36. 10. *extend thy mercy to them that know thee, draw out thy mercy at length*, as the word in the originall signifies; and as it is in the margine, in this sense the word is used, Psal. 85. 6. *Wilt thou be angry with us for ever? Wilt thou draw out thine anger to generation and generation?*

1. God

משוך
חסדך
משךExtraxit, pro-
traxit, proten-
dit.

1: God extends and draws out his mercy towards his people, unto thousands of generations, as is evident, *Exod. 20. 5. 6.* compared with *Exod. 34. 7.* Doing mercy unto thousands of them that love me, &c. that is to the thousand generation, yea to many thousand generations, the Hebrew word is plural.

לְדוֹרֹתָיו

Generation is not in the Hebrew, neither in the fifth or sixth verse, but is supplied in the Greek and Chaldee versions. *Exod. 20. 5.*
ἐν τῷ τρι-
τῷ καὶ τε-
ταρτῷ γεν-
εῖ, &c.

There is the like phrase in *Exod. 34. 7.* keeping mercy for thousands, that is, as *Tbargum Jerusalem* explains it, for a thousand generations, *Luk. 1. 50.* his mercy is on them that fear him from generation to generation. Here generation is expressly mentioned. This world shall not continue to thousands of generations; we are now in the last dayes of this world. The time shall be when this world and time shall be no more. but the mercy of God to his people hath no end, no interruption.

2. Mercy is drawn out to eternity, this is confirmed by six and twenty everlasting that are spoken of the mercy of God in one *Psal.* to make the deeper and stronger impression upon the hearts *Psal. 136.*
of

לעול
לדור

of the faithfull, *the mercy of Jehovah is to everlasting.*

3. The length of this divine mercy is, *from everlasting to everlasting upon them that fear God*, Psal. 103. 17. he had thoughts of mercy from eternity in his Electing love in Christ.

Oh what length of comfort may be drawn out of this immense length of mercy: that which greatly troubleth poor souls, is the lengthening of the iniquity of their thoughts. Oh say they, we have lived in thought-pollutions, in the inward acting of speculative filth and folly, in vain, wanton, wicked thoughts, these forty, yea threescore years we have drawn out the finnes of our thoughts to a very great length, therefore how can we believe that there is any mercy for us.

This Consideration should lengthen our sorrows, and heighten our self-abhorrency, yet know that there is an incomparable greater length in divine mercy then can be in mans thought defilements: the length of Gods mercy is from everlasting to everlasting: now what is the length of threescore years to eternity?

Secondly, as the mercy of God is greatly

greatly extended in all the dimensions thereof, so it is *greatly powerfull*.

As there is a *power in the wrath* of God that passeth our knowledge, *Psal.* 90.11. so there is a power in his pardoning mercy passing all created understanding, this mighty power of Gods mercy appears herein, that he is able by a word speaking to pardon the greatest height of sinne.

Now for the clear understanding of this glorious mystery, we must know, that in the justification of a sinner, remission of sinnes and righteousnesse is given by an act of Royall Prerogative and power in God; he speaks, and pronounceth a sinner pardoned, *he saith* unto him, *live*, *Ezech.* 16.6.

It is an act of *omnipotency* to pardon sin, the superlative greatnesse of Gods power is manifested in forgiving his people, as is most evident, *Numb.* 14. 17, 18, 19. *And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, the Lord is long suffering and of great mercy, forgiving iniquity and transgression: pardon I beseech thee the iniquity of this people according to the greatnesse of thy mercy, in showing great, pardoning mercy, God shows great power.* This

This is the exceeding greatnesse of Gods Prerogative, and transcendent power of his mercy, that he can take men that are most ungodly in themselves, and speak them the most righteous men in the world, if he do but reckon and declare a sinner pardoned and justified, he is really pardoned and justified from all his sinnes.

This doth infinitely manifest and magnifie the power of Gods free grace and mercy in Christ, that if he do pronounce a sinner forgiven, he is fully and for ever acquitted from the guilt of all his sinnes; if God be pleased to account and reckon a man righteous, by the rightcousnesse of Christ Jesus imputed, he stands compleatly righteous in Gods sight: this is the highest declaration of the omnipotency of Gods mercy, that he is able to pardon the greatest sinner by a word: *in the word of this King of Kings, there is power, Infinite power.*

Oh therefore let repenting souls consider, that though the sinnes of their thoughts be exceeding great and innumerable, heightened with all the aggravations that Satan and their own distrustfull hearts can put upon them: yet there

there is that infinitenesse of power in Gods mercy, that if he be pleased but to speak the word onely, they shall be fully cleansed from the guilt of all their thought-sinnes.

The seventh Consideration.

Seventhly, There is an *All-sufficiency* in the blood of *Iesus Christ* to cleanse the foulest sinners from all the iniquities of their thoughts, *1 John 1.7,9. with him there is plenteous redemption, Psal. 130.7.*

1. Consider, that all the iniquities of our thoughts and wayes were laid upon *Christ* our surety, *Isa. 53.*

2. He hath suffered all that wrath and punishment which was due to the sinnes of all his people, and thereby he hath made a plenary satisfaction to divine justice for the same: he hath paid all their debts to the utmost farthing.

3. God the Father hath accepted of his satisfaction of *Christ* for his people, and manifested this acceptation in that he raised him again from the dead, took him out of prison, took off the bonds of death, and received him into glory.

Rom. 8 33,34

4. *Christ Iesus* by his sufferings, hath
X obtained

The all-sufficiency of Christs blood.

obtained a plenary redemption and remission of finnes for all believing sinners, *Heb. 9. Eph. 17.*

5. If our hearts be really broken for sin and from our evil thoughts, the God of mercy will multiply his washings of us in the blood of Jesus Christ, *Psal. 51. 2.*

Psal. 51. v. 4.
according to
the Hebrew.

הרבה
בבסני
הרב
ק

David prayeth for a multiplied washing from his iniquity, multiply, wash me much, wash me, that is, thoroughly wash me again and again in the blood of Christ, Rev. 7. 14. 1 John 17. 9. Jer. 4. 14. the Hebrew Hereb (or Harbeth) signifies properly to multiply, and doth most fitly suit Davids present case, who had so multiplied his iniquities in the matter of Uriah.

Object.

Objection, but now some perplexed souls will be ready to object and say these are precious grounds of comfort were we but sufficiently qualified, we now begin to see that the mercies of God are great and manifold, sufficient in themselves to pardon the multiplied multitudes of our thought-transgressions: but we are most vile wretches, not worthy of the least crumb of mercy, we can do nothing that can please God that can move him to shew mercy, we have not a broken frame of spirit we cannot

cannot be so bitterly affected and afflicted in spirit for all the wickednesse of our Thoughts as we desire: had we but that depth of humiliation and height of spirituall qualifications, that we see in some Saints, we could then believe the forgivenesse of all our evil thoughts: were our hearts so enlarged in duties, and carryed with that overpowering strength against the corruption of our thoughts and works, as they should be, we might then have some hopes of pardoning mercy, but when our spiritual wants are so great, our humiliation so little, our strength against sinne so weak; how dare we think that any mercy belongs to us, how can we venter upon these precious mercies?

Whereunto I answer.

Ans.

1. Who made this a condition of the Gospel-covenant, that men must have such a height of Contrition, and mortifying strength, so great enlargements in graces and performances, &c. before they may lay hold upon pardoning mercy: surely, this condition is not of Gods making.

2. The Gospel tells us, that *poverty of spirit* is the richest qualification.

They that are poorest in their own sense are best qualified for the riches of mercy: Our Saviour requires no *portion* of those that come to him, but meer poverty and emptinesse. We have an excellent place, *Math. 5. 3. Blessed are the poor in spirit, for theirs is the Kingdom of heaven.* They that are truly sensible of their own spiritual poverty, nothingnesse, vilenesse and wretchednesse, have a reall title to all the treasures of mercy, and pardons revealed in the Gospel: *Theirs is the Kingdom of heaven.* They are actually *blessed*, and have a present propriety in the *Kingdom of heaven*, and therefore the pardoning mercy of God, is theirs.

αὐτῶν ἐστὶν ἡ
 βασιλεία
 τῶν οὐρανῶν
 οἱ πτωχοὶ
 τοῦ πνεύματος.
 Græca dictio
 πτωχοὶ
 proprie men-
 dicos significat.
 Jansen.

It is observable, that the first promise is made to the *poor in spirit*, to *beggars in spirit*; for that is the proper signification of the Greek word πτωχοὶ that is, such as have a spirituall sense of their own extream emptinesse, baseness and misery, and are willing to receive life and pardon upon meer gift and free favour of God, as the poorest beggar receives an alms: *Augustine* and *Chrysostome*, expound it of inward humility: so that *poverty of spirit* is the first fundamentall qualification,

A spirituall sense of our own great unworthinesse and vilenesse, is our greatest inherent worthinesse. The greatest *worthies*, such of whom the world is not worthy, have no worthiness, but onely in Christ Jesus, Heb. 11:

4. God is pleased to show mercy to those that can do nothing of themselves, to please God, Micah 7. 18.

5. The great God extends mercy to believing penitents, not according to the largenesse of their qualification; but according to the largenesse of his own free grace, this is excellently held forth, 1 Chron. 17. 19. in that thanksgiving speech of David. O Jehovah, according to thine own heart thou hast done all this greatnesse for thy servant, that is, all this great mercy, as is evident by the preceding words: God promiseth great mercies and blessings to Davids seed: he would build up Davids house, and his sonne should build up an house for him. 1 Chron. 17. 11, 12.

Three eminent mercies are here promised to Davids seed that should be raised up after him in his Kingdom.

1. God promiseth to be his father, and to take him to be his sonne, a mercy of mercies, verse 12. .

2. Though he fell scandalously, yet he would still continue his mercy to him, *I will not take away my mercy from him,* &c. verse 13.

3. God would establish his Throne forever, verse 12. 14.

Now in verse 16. David falls into admiration of this great mercy of God towards him and his house. *David the King said, What am I O Lord God, and what is my house, that thou hast brought me hitherto.*

Thou hast done very much for me, and spoken great mercies concerning my house; *What can David speak more to thee for the honour of thy servant, for the great honour thou hast put upon him, for thou knowest thy servant,* verse 18. thou ownest him in way of peculiar love and mercy. *O Jehovah, according to thine own heart hast thou done all this greatnesse of mercy, as if David had said, it is not according to the largeness of my heart in serving thee, it is not according to the largeness of my love towards thee, nor according to the largeness of my qualifications, but according to the largeness of thine own love, bounty and good pleasure, thou hast done all this mercy for me.*

This

This is a precious ground of comfort to consider that the great God shows mercy to repenting souls according to the infinite largenesse and freenesse of his own heart, as great Kings *do give as Kings*, not as other men, but like themselves, answerable to the greatnesse of their persons, and largenesse of their treasures: so the *Lord God* shows mercy as an infinite *God*, he pardons his people according to the infinite greatnesse of his own goodnesse and largenesse of his treasures.

We sinne as men, as finite creatures, but *Jehovah* forgives and gives as a God, his mercies are infinite.

2. Our spirituall qualifications at our first believing are small and weak; our humiliation but as a *drop of a bucket*, our faith but as a *grain of mustard seed*; all our service but as a poore *mite*, and therefore if God should pardon us according to the narrownesse and weaknesse of our qualifications: how little mercy should we receive, not enough to cover the least of our finnes, but when God forgives us according to the largenesse of *his own heart*, what exceeding riches? what overflowing fullnesse of mercy do we receive, enough

to pardon all the finnes of our thoughts and wayes, though exceeding great and manifold.

6. God pardons us *freely* for his own names sake, and not for any thing we have or can do, this is evident by Gods own Declaration to Israel, *Isa. 43. 24. 25. Thou hast wearied me with thine iniquities, yet I, I am he, who blotteth out thy transgressions, defections, revoltings for mine own sake, (sayes the Lord God) and will not remember thy finnes.* Let us consider the extreame vilenesse and unworthinesse of these men to whom the promise of mercy is here given.

פשיע

1. They had brought no offerings to God, *verse 23.* they had performed no worship to him.

2. They were *weary* of God, and they *wearied* God with their iniquities; they were burthened with Gods service, and did burthen God with their finnes, yet God will freely and fully pardon these great sinners, he will not *remember* their iniquities against them upon their returning to him, but it is meerly *for himself*, for his own sake, it is his own good pleasure that moveth God to forgive them, for the mani-

festiation

station of his abundant goodnesse and
mercy.

Yea, God will have his people to
know it, that when he pardons them,
is not *for their sakes*, it is not out of
respect to any qualification in them by
way of merit or motive, but meerly
for his own sake, *Ezek. 36. 22. Say*
unto the house of Israel, thus saith the
Lord God, I do not this for your sake O
house of Israel, but for my holy names
sake.

In verse 21. God sayes that *he spared*
them, and shewed mercy to them for his
holy Name, whereas he might justly have
destroyed them for their sinnes (as the
Hebrew word here used imports) *cha-*
nal signifies to show mercy to those
who by all right might justly be de-
stroyed, *Ezek. 5. 11 .1 Sam. 15. 3.*

This consideration may mightily
strengthen our faith in that our God
extends pardoning mercy to us, accor-
ding to the infinite largenesse of his
own heart, and from the incomparable
freeneffe of his own grace, nor accor-
ding to the enlargement of our quali-
fications, nor for any thing we do or
can perform.

Oh therefore if our Thought-trans-
gressions

לחנני

gressions be a burden to us, if we do really loath these sinnes and our selves for them; if there be a sincere striving to mortify every evil thought, know assuredly that we ought to cast our selves upon the greatnesse and freeness of Gods mercy, and believe the pardon of all our thought pollutions.

Use 3.

3. Seeing there are the seeds of all kind of wicked and abominable thoughts in mans corrupt nature; and these are so ready to assault and beset us continually; we may see then what great cause we have to look to our thoughts, that they be not over-run with vanity, nor over ruled by sinfull corruption: we should never trust our thoughts alone without *Jobs Covenant*, Job 31. 1. without *Dauids bridle*: the mind of man is the mouth of the soul, thoughts are the speakings of the mind, *Psal.* 14. 1. let us keep this mouth of our souls, as with a bridle.

The great God gives us a very strict command to look to our thoughts, *Prov.* 4. 23. *above all keeping keep thy heart*, that is, above all strive and study to keep thy thoughts pure, in a holy, heavenly frame, without spot and defilement.

These

These words do clearly import that here are many things given us in charge to be kept, but above all our hearts and thoughts, we are commanded to keep our selves unspotted of the world.

2. To keep the words of Christs patience.

3. To keep a good conscience.

4. To keep holy the Lords day,

5. To keep our brethren.

6. To keep the works of Christ to the end.

7. To keep that which is committed to us.

Revel. 2. 26.

8. To keep the doore of our lips.

9. To keep all the commandments of God, but above all keeping, keep thy heart, and in it thy thoughts above all: this is the true import of the Hebrew text.

1. Keep thy thoughts more than all things that are to be kept, our chiefest care and greatest caution must be spent in keeping our thoughts, we must guard them night and day, and that with a fourfold watch and ward.

We must keep our thoughts as a City, or strong Castle is kept with all kind of fortifications, and as rich men keep their

מכל משמר
Heb. præ omni
custodia, plus
quam omnia
custodienda,
Piscator.

731
 Servavit, ob-
 servavit, custo-
 divit, munivit,
 curavit:
 Significat et
 amiseris, uesti-
 busque clau-
 dere.

their *treasures* with locks and barres.

The word in the originall (as one observes) is borrowed from the affairs of warre. Let us imagine a *City* not onely begirt with a straight and dangerous siege of vigilant and bloodthirsty enemies; but also within full of secret commotioners that are ready to betray the *City*. How greatly would it concern that *City* with all vigilant policy to stand upon its guard day and night for prevention of danger: thus it is with our hearts.

1. Satan is ever waiting opportunity to throw in his fiery darts.

2. Worldly sensuall objects from abroad are ready to insinuate themselves and to ensnare our thoughts.

3. There is the flesh from within which raiseth many inward commotions and rebellious stirrings in our own hearts: Now godly, wisemen are sensible of all this danger, and by their own experimentall knowledge are acquainted with the many wounds and breaches made in the soul, both by these open enemies, and secret Rebels which rise up within their own bowels, and therefore they have daily need of much heavenly wisdom, holy care and conscience

conscience in guarding and keeping their hearts.

Thus we are expressly commanded to observe and fortify our thoughts against all assaults, and to keep them from all pollution, with all possible diligence: now to quicken us to this duty, let us seriously consider.

1. That this is the great commandment of God, it is the fundamentall comprehensive command: the keeping of our thoughts is a keeping all the commandments *fundamentally*: all purity and true piety begins in the thoughts.

2. This keeping of our thoughts is a keeping all the Commandments *virtually*, because every divine precept requires a thought obedience.

2. If our thoughts be holy our affections and actions will be holy also.

2. A holy frame of thoughts sends forth *actions of life*, that do manifest the glorious life of Christ in us, *Prov. 4.23. out of it are the issues of life, the actions and outgoings of lives*, of that new heavenly life which is eternall, living words and works are issues of gracious thoughts, but dead defiled actions and speeches are the outgoings of evil thoughts.

Thoughts

תוצאות
חיים

Thoughts are spring actions, and streams, as our thoughts are, so are the actings of our affections, so are our prayers and all our performances: therefore it concerns us above all keeping to keep our thoughts.

Thirdly consider that mans heart of it self is sufficient to bring forth all kind of evil thoughts, and that without any injection from *Satan*, and instigation from outward objects, the Devil may cast in any thought into our heart, but all the powers of darknesse cannot fasten the guilt and spot of any one sinne upon our thoughts without our entertainment and closing with the suggestion, but the corrupt heart of man hath a sufficiency to beget and conceive any wicked, blasphemous thoughts, and to corrupt the whole man with all kind of sinfull thoughts and works, as having in it self the ground and spawn thereof,

2. Mans cursed heart is exceeding prone to think evil continually.

3. It invites and inticeth *Satan* to suggest and greedily entertains whatsoever he injecteth.

4. All outward objects serve as occasions to stir up evil thoughts in us, therefore our chiefest care must be to look to our thoughts.

God

4. God is the onely *Lord*, and Ruler of our Thoughts, he layes claim to them as his sole right and peculiar Royalty, and he hath a Sovereignty over the whole soul, and all its powers.

Earthly powers take upon them to govern our tongues, hands and visible actings, but God onely challengeth a power and principality over our thoughts: therefore by turning Libertines in our thoughts, we turn God into an Idol of our own fancy, denying his Sovereign dominion over our thoughts and knowledge of them, and so we rob him of his chiefest Royalty.

5. The observing ordering and keeping our thoughts within due bounds, is the glory and strictnesse, difficulty and singularity of the true *Religion* above all others in the world. If we look to our speeches and actions, *what singular thing do we?* did not the Pharisees do as much? meer mortall men do the same.

Wherein stands the difference between true hearted Israelites and all hypocrites? it is mainly in the purity and piety of the Thoughts.

Pharisees and formalists may mumble over their prayers morning and evening and keep from open notorious evils

evils, they may be blamelesse in their visible conversations, *Phil. 3, 4, 5, 6.*

Hypocrites may appear in glorious out-fides, talk strictly, pray and discourse to admiration, but their thoughts are overrun with vanity and earthlinesse.

That which makes the practise of Christianity so full of difficulty is the well ordering of our thoughts, this is true godlinesse to keep our thoughts in a holy, heavenly frame, without this all Religion is but *bodily exercise* a meer form and a *name to live.*

6. This is the surest evidence of the sincerity of our hearts, when it is our greatest endeavour to keep our thoughts free from defilement: 'tis the glory and peculiar priviledge of heart, uprightnesse to make conscience of eying and ordering the thoughts, which mans eyes and Laws cannot reach, this indeed testifies the truth of our obedience, when it is spirituall, and in the heart, as in the sight of the *heart-searching eye* of God; by a sanctified frame of thoughts, we chiefly *sanctifie God in our hearts*, and walk with him.

7. Every gracious heart is the *Temple* of God, the house wherein the *King*
of

of glory, and the spirit of glory dwell continually; therefore we must keep a continuall watch over our hearts, that they be not a thorow fair for evil thoughts, a *den of thieves*: every vain thought that we lodge in our hearts defileth this Temple, and robs God of his glory.

8. The Lording and lodging of evil thoughts in mens hearts, doth plainly show that they have *no portion of God*, nor in God.

If vain thoughts have possession of our hearts, it is a sure sign that we have no possession of God: this is clearly implied in that self-purgingspeech of Job: *I have made a Covenant with mine eyes, why then should I think on a maid? for what portion of God is there from above? and what inheritance or possession of the Almighty from on high?*

Job. 31. 1, 2.

Now the first particular wherein Job cleareth himself, is in respect of his thoughts, he durst not yield to sinful thoughts; he looks upon them as the grand defiling sinnes, therefore he nameth them in the first place, his meaning I conceive to be this: if I should give entertainment to impure wanton thoughts, I could expect no portion of

Y

that

that goodnesse and mercy that God hath laid up for his people, I should thereby declare my self to have no possession or injoyment of God, nor portion in that glorious inheritance prepared by him for his children.

Oh Consider this all you that entertain filthy, foolish, and unclean thoughts, that do delight in the speculative acting of sinne in your thoughts; you that spend your thoughts upon sensuall pleasures and earthly profits and preferments: you that suffer your thoughts to range up and down idly and prophanely: ye have no portion of God, nor part in that inheritance of God.

Where then will your portion be? if your portion be not in the *Father of lights*, in the highest heaven, it will be with the *Prince of darknesse* in the lowest hell, the Scripture layes expressely, that they who mind earthly things, their end is damnation, Phil. 3. 18, 19.

9. Consider that *all the wayes* of our thoughts are before God, Psal. 119, 168, he beholds all our heart-wayes, even the most hidden thoughts of the mind, he knoweth the thoughts afar off, 1 Chron. 28. 9. *Jehovah searcheth all hearts and understandeth*

1 Cor. 2. 10,
11, 12.
Psal, 139, 2.

understandeth every imagination of the thoughts, that is, the whole frame of our thoughts. Ier. 10. 17.

When we shall firmly apprehend there is an *all-seeing eye* in heaven, to which the blackest midnight, is as the brightest noontide, that seeth our most secret thoughts; this perswasion will be an effectuall means to keep us from loose licentious thoughts, and to bring in our thoughts to a sincere subjection to *Christ*. Psal. 139. 12.

David was full of holy meditations, and precious thoughts: this was one spring from whence they had their rise, he looks upon God, as alwayes present with him, and beholding all his thoughts, *Psal. 139. 1. 2. 3. 7.* sanctified souls are filled with the apprehension and thoughts of Gods all knowing eye, the curb of the tenth Commandement, and check of a tender conscience, and this is a speciall means to bring their thoughts into order, and to confine them and keep them within a holy compasse, from their vain impertinent vagaries.

10. We must be strictly accountable, and answerable for our idle, wandring, and wicked thoughts at the great day
Y 2
of

Men must give account for every of judgement, Matth. 12. 36. Men must give account for every vain word, both of heart and mouth, thoughts are the speeches of the mind, Psal. 14. 1. It is evident by the Scriptures.

1. That there shall be a strict *inquisition* and search into our thoughts at that great day of inquest.

2. God will manifest and lay open the secret thoughts of our hearts. *1 Cor. 4. 5. Judge nothing before the time, untill the Lord come (that is, to judgement) who will bring to light the hidden things of darknesse, and will manifest the counsels of the hearts, that is the most hidden thoughts of mens hearts, Eccles. 12. 14. God will bring every work to judgement, with every secret thing, whether it be good, or whether it be evil, all the works of our hearts shall be brought to judgement.*

So that the great work of God at the great day will be to manifest and bring to judgment mens secret thoughts: the good thoughts of good men shall be brought to light for their praise: and the filthy wicked thoughts of evil men shall be laid open before Angels and men to their everlasting shame.

God will judge the secrets of men at the

the last day, *Rom.* 2. 16. that is their thoughts, which are most properly their secrets: Sinners must then answer for every vain thought, which now lodgeth in their hearts, their evil thoughts being their greatest evils, shall bring upon them the greatest condemnation.

Now consider what swarms of imaginations and thoughts do proceed out of your hearts every day: and therefore if ye be not extraordinarily, and exactly vigilant and eyefull over your hearts; ye may justly fear that upon the opening and inlightening of the book of your consciences, at those two dreadfull dayes of death, and the last judgement, innumerable armies of wicked and exorbitant thoughts which have lain in ambush, as it were in the secret corners of your deceitful hearts, will then break forth with unspeakable fury and fiercenesse, and charge upon you with a heavy account, and so condemn your souls to eternall wrath.

The serious and frequent Consideration of this strict accountablenesse, for all our thoughts hath a great efficacy to controll, check and curb our unruly thoughts, to call them in again,
when

Eccles. 11. 9.

when they begin to wander, and to run riot after vanity, and to bring them into an orderly frame.

Lastly; consider that those evil thoughts which carnal men and women do lodge in their hearts, shall be their tormentors in hell for ever and ever, their own thoughts shall be turned into so many never dying scorpions, and fiery serpents to sting and torment their souls.

2. The Thoughts of sinners shall be their greatest terrour and torment in that fiery lake, *thoughts accusing* shall be their executioners, filling their souls with sorrows beyond imagination.

1. Wicked men shall then study over their sinnes, and every sinne shall be as a *fiery dart* at their hearts.

Oh that sinners would seriously consider this, that though in this world it be a delight unto them to look back and survey their old sins; yet in hell nothing will be more bitter & tormenting to them, than the thoughts and remembrance of them. Every passage and circumstance in every sinne which they have committed, will then be as so many sharp swords at their hearts.

This setting of mens sinnes in order,
before

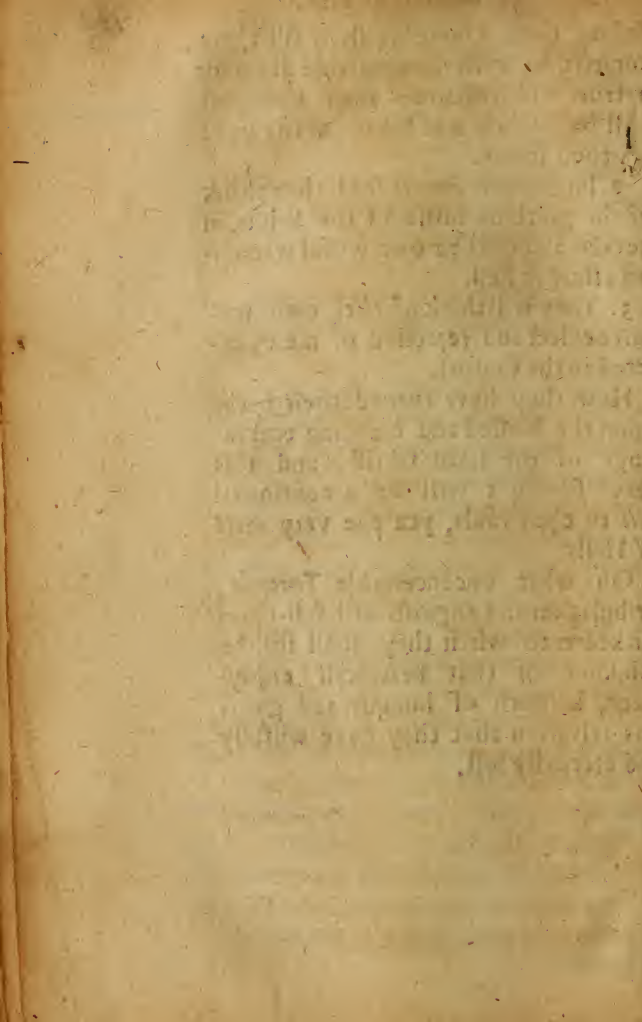
before their thoughts shall fill their consciences with innumerable stings of error and torture: their thoughts shall be all hell and horror at the sight of their sinnes.

2. Impenitent sinners shall then think of the glorious blisse of the Saints in heaven, and of their own woful wretched estate in hell.

3. They will think of their own wilfull neglect and rejection of mercy offered in the Gospel.

How they have turned their backs upon the blessed and bleeding entreatings of the Lord Christ, and this very Thought will be a continuall hell to their souls, yea the very *Hell* of Hells

Oh what unconceivable Torture, Tribulation and anguish will fall upon wicked men when they shall still be thinking of that beatificall enjoyment, heighth of honour and glorious salvation that they have wilfully and eternally lost,





The Mystery of Holinesse working in the thoughts of all sanctified persons.

2 COR. 10. 4, 5.

For the weapons of our warefare are not carnall, but mighty through God, to the pulling down of strong holds.

Casting down imaginations, and bringing into captivity every thought to the obedience of Christ.



Have opened the *Mystery* of iniquity, which worketh efficaciously in the thoughts of all those that are not Regenerate.

The second great point that now followes to be handled, is the *Mystery* of

Z

Sanctity

Sanctity that worketh in the thoughts of all those who are truly Sanctified.

In this Text, this is chiefly observable ; That the power of sanctifying Grace, which comes into the soule by the preaching of the Gospel, doth first and principally show it selfe in casting down, changing, crucifying, and captivating mens thoughts : The first and great work of the *spirit of Grace* in the conversion of sinners is upon their *Thoughts*.

Doctrine. I will draw up what I intend to insist upon, into this doctrinall Truth. That, Sanctifying soule-quickning Grace, which is conveyed by the ministry of the word of life doth primarily and principally put forth it selfe upon mens thoughts.

For the clear understanding this Truth, three things must be premised.

First, That there is no self-sufficiency in mans *corrupt minde* to think one holy spiritual thought; this the Scripture clearly witnesseth, 2 Cor. 3. 5. That *we are not sufficient of our selves, as of our selves, to thinke any thing* ; that is, any good thing, according to divine rules ; we have not the least aptnesse, or ability, by corrupt nature to think a good thought

thought ; when we think a divine spirituall good thought, it is *by the Grace of* 1 Cor. 15. 10.
God.

1. We are by corrupt nature all over flesh, we have rotten corrupt *minds* full of fleshly principles, full of pride and contradiction against the *Spirit and Truth* that is in *Iesus*. 2 Cor. 10. 5.
Ephes. 4. 21.

We have fleshly wills and affections ; sinfull corruption is as a *chaine* upon all our faculties, as an *iron gate* that keeps out any good thought, or corrupteth it when it comes in.

The thoughts of carnall men are altogether fleshly. Rom. 8. 5. The frame of mans heart must be sanctified, before it can frame one sanctified thought : as a man is, so he thinks and imagins : as the tree is, so is the fruit : as the *treasure of the heart is*, such is that that comes from it ; an evill heart cannot think well ; impure mindes will not admit of pure holy thoughts to enter. Mat. 12. 15.

Wickednesse comes from the wicked ; as the proverb is, 1 Sam. 24. 13 What can be expected from vaine men, whiles they are altogether *vainity*, but *vaine thoughts* ? Their hearts are alwayes either *weaving spiders webs*, or *hatching Cockatrices eggs* ; they are thinking *vainity*
Z 2

nity or mischief.

2. If the bent and relish of our wills and affections be not changed, they will set our imagination on work to devise satisfaction to themselves; for there is a mutuall reflux and working betwixt the imagination and affections. Mans imagination stirs up his affections, and as the bent of the affections stands, so imagination worketh.

Secondly, in our new birth there is healing, quickning, renewing Grace infused into our soules, whereby we are freely inclined to spirituall good thoughts and works.

Gal 2. 20.

2 Cor. 5. 17.

Ezek 11.

This infused implanted *Grace* is called in the Scriptures, the *life of Christ*, or *Christ living in us*; the *image of Christ*, the image or impressiion of his Graces. The *new creature*: a new heart and spirit, a new frame of heart and spirit put into us; it is the implanting of holy principles, inclinations, and dispositions, whereby our natures are made conformable to the sweet pure holy nature of Christ, and agreeable to all divine rules in some measure.

Thirdly, this *regenerating Grace*, or new divine *life* put into our soules, is the immediate principle of all our holy thoughts

thoughts and workes. Actions come from powers, and are suitable thereunto; holy spirituall Acts cannot come from unsanctified powers and faculties; living thoughts cannot proceed out of dead mindes.

In mans *naturall* life, there is

1. The *soule*, which is the principle of life.

2. Life it selfe.

3. Acts of life : These three are inseperable.

So in the *spirituall* life, there is

1. The *quickning spirit*.

2. The vitall *being*.

3. Living *Acts* : and these are inseparable. This new life is an active power, whereby the soule is inabled to Act and move towards God.

All our holy thoughts and works are the fruits and actings of this divine life in us : there must be a power and principle of holiness put into mans heart before it can think holy thoughts : every thing acteth according to its being : *an evill tree cannot bring forth good fruit*. Carnall mindes cannot thing spirituall thoughts.

These things being premised I now come to the Doctrine it selfe; in the

opening whereof, I must

First, demonstrate that renewing converting Grace doth primarily and principally put forth it selfe upon mans thoughts.

Secondly, I will declare what are the powerfull, precious, operations of sanctifying Grace upon the thoughts.

First, that sanctifying Grace, after the change of the frame of our hearts, doth first and chiefly worke upon our thoughts; I thus demonstrate.

1. Evill thoughts are the radicall seminall finnes which corrupt our judgements, affections, and all our actions; therefore it is necessary that our thoughts should be first cleansed cured and changed by Grace.

Sinne entred into our first parents by their thoughts; crooked thoughts were the root of their cursed apostacy.

2. All our actuall sinns have their beginning and rise in our thoughts: evill thoughts are the *begetters* of all other sinnes, the first *movers* and *leaders* in all evill, the *plotters* of all iniquity against God and man; Till these radical evils be rooted up, our words and works will be the fruits of sin: therefore after the crucifying of the habituall

corruption of mens nature, the principal work of Grace is to mortifie and purifie their thoughts.

Hence it is that the first Act of repentance and mortification pressed upon sinners, is to *wash their hearts from wickednesse*; that is, *from vaine thoughts which lodge within them*: True repentance begins whence sin begins; that is, in the thoughts. Jer. 4 14.

Secondly, the *strong hold* whereby the Devill holds possession of mens soules, is chiefly in their thoughts; Till the thoughts be cast down and changed by converting Grace, the Devil cannot be cast out. 2 Cor. 10 4, 5.

Thirdly, all *actuall holinesse* begins in the thoughts; *habitually holinesse* is properly in the new frame of our hearts; actual holinesse is that which is acted in our affections and conversations: holy works and words have their rise from holy thoughts: as the spirits are in the body, so are thoughts in the soule, they run through all, move all, and Act all in us.

Fourthly, the new spirituall *minde* is put for the whole *new man*, for all that is regenerate in us, in our mindes, wills, affections, and all the powers of

the soule. *Rom. 7. 25.* Where *Paul* speaking in the person of all reverend ones sayes, *I my selfe in my minde serve the Law of God.*

Rom. 7. 25.

7th cl.

It is evident that the Saints doe serve the Law of God with all their soul with all within them so far as it is sanctified.

Why then is the *minde* onely named here ?

Answer 1. Because the worke of renovation begins in the *minde*; or thinking power : this is clearly held forth in *Rom. 12. 2.* *Be yee transformed by the renewing of your minde.* That great *metamorphosis*, or transforming change, which is wrought by the new birth, hath its first beginning in our mindes ; for if we are transformed by the *renewing of our minde* ; then it must needs follow, that the minde is first renewed ; and by the change of the frame of the minde and thoughts, the whole man is changed, and all things made new in us.

2. Holy thoughts, which are the actings of the renewed minde, doe act and command our judgements, affections, eyes, tongues, &c. in a holy heavenly order. For *as a man thinketh, so is he*, *Prov. 23. 6, 7.* If a man think graciously,

*metamorphosis
in a new
form
of the
world.*

ously, he affecteth graciously speaks and acteth graciously.

Secondly, I will now show you what are the powerful and precious *operations* and workings of sanctifying Grace upon mans thoughts ; whereby we may easily discern whether we are truly possess of the glorious state of Grace : And I beseech you marke this searching truth, for a holy gracious frame of thoughts doth far more clearly and infallibly distinguish the power of sanctification from the state of formality and highest temporary perfections, then words and works, and all outwardness of carriage, though never so glorious in appearance : for in these (many times) is much fraud and fallacie, forced feigned behaviours, artificiall and counterfeit acting, and hidden hypocrisies. Outward actions and speeches are liable to the Lawes of men, open and obvious to the eye and judgements of all ; therefore feare of reproach, shame, and punishment ; desire of gaining a good opinion for honesty and Religion, and the name of Saintship ; hope of raising their outward estates, are of great power to restraine men, and to keep them within good compasse and moderation,
and

and to put them upon the profession of piety, outward performance of duties, and joyning to Churches : Mens words and works may be seemingly holy, honest and honourable, whose thoughts are base, prophane, and abominable.

But thoughts are the free immediate invisible *productions of the heart*, by their naturall secrecy exempted from mans most privy search and censures : No eye seeth these secrets, but that which is ten thousand times brighter then the Sunne. And therefore millions of thoughts, many thousand formes of imagination doe spring out of the hearts of men, which without any mask, restraint, or reservation, doe really represent the true estate and disposition of the heart : so that from them we may be ever sure to take infallible notice, whether our hearts as yet onely worke naturally, in a delightfull framing of vaine earthly ungodly thoughts; or else be taught and guided by a supernaturall power to compose our thoughts, according to the light of Gods word, and holy motions of his sanctifying spirit.

Prov. 12. 5. Righteous men are discerned

scerned and distinguished from wicked men by their *Thoughts*. *The Thoughts of the just are right Judgement, or Justice*, (so the Hebrew signifies.) but מבשר the subtle devices of the wicked are deceit. So in *Rom. 8. 5* Carnall men are differenced from spirituall, by the inward frame of their thoughts, *They that are according to the flesh, doe thinke of the things of the flesh; but they that are according to the spirit, the things of the spirit*. This reading is agreeable to the Originall, and comes nearest to the scope and intent of the Text.

Rom. 8. 5.
οἱ γὰρ τὰ σαρκὸς οὐτὲς τὰ τοῦ πνεύματος σκεψάμενοι.

Thus the Syrick renders the words, *They that are in the flesh doe thinke of that which is of the flesh, &c.* Thus Tremellius, and Trostius doe read this place, according to the Syrick.

εἰσενεῖν De
re quam se-
rio cogita e.
Beza.

That is, they that are still in a carnall corrupt estate, they fix and spend their thoughts upon fleshly earthly sensuall things, and thus *Theophyl:* and *Chrysostome* expound this place, *The mind in carnall men is carnall, they doe in their mind think of carnall things*: But they that are spirituall, that are renewed and acted by the spirit of grace, their thoughts are chiefly spent and drawne out upon spirituall heaveuly Divine things.

If

If we would take certain knowledge of our selves, whether we are good or evill men, sanctified or unsanctified, we must looke into the frame of our thoughts. Every man is compared to a *Tree*, our thoughts are the most distinguishing fruits whereby we may discern what manner of Trees we are. The onely way for other men to know what kind of Trees we are, is by our visible fruits, externall works and speeches: But if we our selves would judge of our selves, we must try our selves first and chiefly by our internall thoughts. The surest and most infallible way to judge of our spirituall estate, is by the constant acting of our thoughts.

2 Thoughts and imaginations doe ordinarily follow the frame and temper of the heart wherein they are formed, and so they are the truest discovery of the nature and constitution of the heart: As streams doe resemble and expresse the quality and property of those fountaines whence they spring. We may truly judge of the frame and fabrick of our hearts, by the ordinary working of our thoughts.

But now we are not to take measure of our thoughts by some particular stirrings

rings and extraordinary motions we sometimes feele in them ; but according to the common current and generall actings of our thoughts ; For sometimes evill men may have good motions, and workings in their thoughts towards that which is good ; but good thoughts in carnall men doe glide and passe away presently without any fruit to their owne soules.

So on the other side, good men may sometimes be over-powred and captivated by evill thoughts, either by the sudden breaking out of remaining corruption from within, or by violent ir-vasion of some entising object from without ; or by the impetuous and immediate injections of *Satan* : But such thoughts as these are contrary to the generall and settled purpose of their hearts.

2 The *New man* in them doth repell and resist them.

3 The Saints know how to repent of them, and pray against them.

4 They walk more humbly, and set a strong guard and more narrow watch over their hearts for afterwards, least they should be unawares surprized the second time.

Thirdly,

Thirdly; The whole conyerlation followes the frame and temper of the thoughts : Such as a mans heart is, such are his thoughts ordinarily ; and such as his thoughts are, such is the frame of his conyerlation. *Prov. 23. 7. As a man thinketh in his heart, so is he.* The thoughts of men are the spring from whence issues a good or bad conyerlation, they are the master-wheele which acteth & turnes about the whole course and carriage of their lives ; they have a strong influence upon all their wayes.

Prov. 4. 23.

The sweetning of this *spring* sweetens the whole conyerlation : If waters be corrupt, the fountaine must first be cleansed and sweetned, and then the streames will be sweet. The Prophet *healed the waters by casting salt into the spring, 2 Kings 2. 20.* If our thoughts be full of holinesse, they will overflow into our affections, and actions, and fill our speeches.

Quest.

What are the powerfull operations of Sanctifying Grace upon mans thoughts?

Ans.

They are these especially.

First, It *Discovers* a world of wickednesse in mens thoughts, which they never saw before. Renewing grace sets up

up a new light in the mind, which manifests the Atheisme, Idolatry, Infidelity, Unrighteousnesse, Vanity, Pride, and Profanenesse of their thoughts. Carnall men may see the grosse irregularities, and open defilements of their works and speeches; but they see not the first rise of corruption in their thoughts. Sinners are possesst with this pestilent conceit, that thoughts are free: but when the word of God falls with converting power upon their soules, *the secret thoughts of their hearts are made manifest* in their naturall filth and folly, so that now they begin to see that the sins of their thoughts are out of measure sinfull and innumerable. 1 Cor. 14.
24, 25.

Secondly, Sanctifying Grace *Condemnes* the vanity and vilenesse of mens thoughts; it drawes them to sentence, and condemn the evil of their thoughts, and themselves for their evil thoughts. Carnall men doe feed upon the froth of their filthy thoughts with delight, but regenerate men doe with much bitterness of spirit judge themselves for their thought-transgressions; yea, many humble soules, sensible of their secret provocations, are more grieved and troubled (setting aside the ill of exam-
ple,

ple, and scandall, ordinary attendants upon open and visible miscartiages) for the rebelliousnesse of their thoughts, then the exorbitancy and iniquity of their works : It wounds them to the very heart that they are not as well able to preserve their inward thoughts pure and holy towards the all-searching eye of God, as their words and visible actions plausible and orderly towards men.

Thirdly, Sanctifying Grace begets a sincere and deadly *Hatred* of all evill thoughts. *Psal. 119. 113.* Sayes David, *I hate vaine thoughts.* Renewed persons doe not onely dislike evill thoughts, but they also hate them, as the grand Enemies of God, they desire to have them crucified.

2 They hate not only those thoughts which are most black and bloody, but vaine thoughts also ; they hate all wandering and unprofitable thoughts.

Fourthly, Renewing Grace *Sanctifies* the thoughts, and puts them into a holy frame : The naturall frame of mans heart is evill, therefore all that it frameth is altogether evill. A corrupt fountaine cannot send forth pure waters ; but sanctifying grace coming into mans heart, implants a new holy principle,

principle, which is the spring of holy living thoughts ; it makes the mind ready & prepared to every good thought. A sanctified heart is full of sanctified thoughts, it is continually exercised in godly, usefull, and profitable meditations : It can have no rest but in spirituall converses with God. Grace coming from heaven, doth carry up the thoughts into heaven.

Fifthly, Sanctifying Grace *Purifies* the thoughts, it mortifies that Lording power which sin exerciseth in mens thoughts before their renewing. The hearts of all men in their corrupt frame are as a boyling *Sea*, or as a *Sepulchre* of corruption, evapourating and sending up continually wicked, wanton, and prophane thoughts.

How doth grace cleanse and cure our thoughts ?

Quare.

By a two-fold act.

Answ.

1 By mortifying the root of all evil thoughts, the *flesh*, or corruption of mans nature, that *root of bitternesse* which embitters and corrupts our thoughts continually. Grace *purifies* *our hearts*, which are the fountaine out of which our thoughts doe flow ; this fountain must be cleansed and sweetned

Acts 15.

Mark 7: 21.

before our thoughts can be clean : Can any clean thing come forth of that which is unclean ?

Job 14. 5.

That sinfull corruption which reigns and rages in the hearts of naturall men, must be crucified before the strength of sin can be broken in their thoughts. If carnall men by the power of the word should be so affrighted and terrified from the committing of that sin which they most love, that they durst never actually returne again to it ; yet then their naturall corruption would fill their hearts with speculative uncleanness, and thought-pollutions ; their thoughts would still be running after sin. When the worldly man dyes, *his thoughts perish* ; so when *the old man* is mortified in us, evill thoughts dye, in respect of their predominant power.

2 Grace purifies our thoughts by filling the mind with the pure and precious word of God, which is a powerfull means to keep out and cast out evill thoughts. *I have hid thy word in my heart* (in my thoughts, sayes David) *that I might not sin against thee*, Psal. 119. 11. There is a marvellous power in Gods word to drive away and scatter ungodly thoughts ; they can no
more

more stand before it, then the *Clouds* before a strong *North-wind*. If the *word of Christ dwell in our hearts plentifully*, it is impossible that *vain thoughts* should lodge there. If our minds be filled with the *word*, there will be no room for loose prophane thoughts: When rebellious thoughts doe rise within us, we shall have this *mighty weapon* in readinesse to resist and repell them.

When we feele thoughts of unbelief, pride, disobedience, earthlinesse, &c. begin to stir in us, and to offer themselves, let us try them by the word of Christ, see how contrary they are to it, and we shall feele them vanish away, they will not stand to a Tryall. This powerfull word applyed, will shame and silence them.

But here some precious soules will be ready to object against themselves: If this be the property of sanctifying grace to purifie the thoughts, Then what shall we think of our selves? We feele idle, vaine, loose, earthly, impure, and impertinent thoughts rising in our hearts continually; they assault and break in upon us whatever we are doing, and oftentimes they lead us captive:

Object.

Oh therefore how can we conclude that we are truly sanctified, when we feele such swarmes of un sanctified thoughts?

Ans^r.

For answer whereunto, we must know, that there is a two-fold taking away, or mortifying of sin. Either in its being, or in its dominant prevailing operation.

1 Regenerating Grace doth not totally abolish sinfull corruption, so that it ceaseth to be in us, while we be in this world; for so long as we have a being in this earthly body, the *body of sin* will have a being in our soules.

Rom. 7. 23,
24.

2 But grace mortifies sin in respect of that overpowering prevailing operation which it once had in us, while we were under sin: So that grace doth not so take away evill thoughts that they cease to rise and stirre in us; but it casts them downe from their commanding power and prevalency, they doe not work with that impetus strength and efficacy as formerly.

There is in all sanctified persons a new Principle, which alwayes acteth against corrupt thoughts, and never complies with them. Vaine impure thoughts will assault and break into gracious hearts, but they doe not lodge there; they repell them in the very entrance.

trance. Their coming in they cannot hinder, but their lodging they may and must hinder. If thoughts of anger and revenge doe break in upon them, they presently turne them out of doores.

It is the cursed property of prophane persons, to give lodging to vaine thoughts, *Jerem. 4, 14. Oh Ierusalem, wash thine heart from wickednesse, that thou mayest be saved, how long shall thy vaine thoughts lodge within thee?* Hence 'tis evident,

1 That they who give lodging to vaine thoughts, were never yet purged from their filthinesse.

2 That the *lodging* of vain thoughts in mens hearts, takes away all hope of salvation.

3 The first work of grace is to purge our hearts from vaine thoughts.

What is this lodging of vain thoughts, *Quere.* which is so damning?

It imports these three things.

Answ.

1 A freenesse and opennesse of heart to vaine thoughts, when the doore of mans heart stands open for these vaine guests to have recourse and resort unto. A heart unsanctified is compared to a large Inn, or house of common resort, whose gates and doores stand open for

all comers, all kind of guests have admission and lodging: So the heart of carnall men stands open continually unto all loose, lawlesse, wanton, worldly, dissolute and disorderly thoughts, which have free accessse, but they are shut against holy motions.

2 Vaine thoughts are said to *lodge* in mens hearts, when they find willing reception, and welcome entertainment, when there is a closing and complying with corrupt thoughts.

3 When vaine thoughts have quiet *resting* without reluctancy, when they take up their lodging in mens hearts, and settle there from day to day, there being no reall resistance raised against them.

Quest.

How may we certainly know that vaine thoughts doe not lodge within us?

Answ.

There be three evident Signes whereby we may be sure that we doe not give lodging to vaine thoughts.

1 A resolute shutting of the door of our hearts against them; when there is a sincere settled purpose of heart through the strength of Christ, that we will not give way to any wicked wandering thoughts, though they offer them-

themselves, we will not give the least consent to them; and thereupon we set a strong guard at the doore of our hearts to keep out these enemies from entring in. Vaine thoughts doe creep into the hearts of sanctified men by the windowes of the soule; sometimes they break open the *door* upon them through violence of temptation, but they have no free entrance and admission. When we are made willing to open to Christ, and entertaine him into our hearts, we presently cast out all vaine ungodly thoughts with indignation, and shut the doore against them for ever: And when our darling thoughts shall begin to plead for themselves, We have been household guests, yea, constant dwellers with you so many years, and yee have often solaced your selves in us; Oh therefore doe not turne us out without some warning, give us a little longer time, &c. Not an houre, not a moment, sayes the sanctified soule, yee have lodged here long enough, too long within me, yee shall not lodge one moment longer.

2 It is a sure signe that evil thoughts doe not lodge in us, when there is a strong resistance raised up, and a con-

tinuall warre maintained against them. When vaine prophane thoughts are dispossessed and cast out, they will strive to re-enter, they will raise war against our soules, to re-gaine their first power; We must therefore resist them with a stedfast faith, and repell them with the *Sword of the Spirit*.

3 It is a clear evidence that vaine thoughts doe not lodge in us, when their rising and stirring in our hearts is troublesome and tormenting to us; and the daily disorder and disobedience of our thoughts is the matter of our grief and humiliation. Renewed men have a *fore-vigilancy*, and an *after-grief*, when they are overtaken with evill thoughts; their hearts are of another temper and frame then other mens; they are more resolute about good, and tender about evill. Carnall men can wallow in open notorious offences, without remorse or inward trouble: whereas sanctified soules doe sorrow, sigh, and groan under the burden of vaine, irregular thoughts; they are more troubled for a loose thought, then others are for wicked works.

Regenerate persons doe dayly wash their hearts from the guilt and filth of vaine thoughts.

1 They

1 They doe by faith apply the precious blood of *Christ Iesus* for the cleansing of their consciences from the *guilt* of their dayly thought-defilements. There is nothing that more moveth godly men every day to fly to the perfect righteousness of their *Saviour*, then these sinfull *stirrings* of their hearts; when they feele vain thoughts rising, and find something in themselves alwayes intising them to sin, and intermingling it selfe with their best performances.

2 They labour by the power of Gods Spirit to purifie their hearts from the *filth* of evill thoughts: They doe not onely sweep their hearts, but they wash and thorowly cleanse them continually, *Ier. 4. 14.*

The house whereinto the *unclean spirit* re-enters, is said to be *swept*; some *Matth. 12. 43, 44.* grosser evils are swept out; but this house whereinto the *King of Glory* enters, and takes up his dwelling, must be washed.

1 From those darling thought-defilements which stick so close to our affections.

2 From all unprofitable loose wandering thoughts.

3 From

3 From every thought that may any way defile our minds.

The hearts of Moralists and Formall Professors, are onely swept, not washt; they may sweep out thoughts of Atheisme, Blasphemy, and such like black and bloody thoughts, but they take no care to wash their hearts from vain, roving and earthly thoughts.

So then, 'tis evident that evil thoughts may rise in the hearts of good men, but they doe not rest there; they will come in, but they are not welcome; they enter in, but are not entertained; they will break into their hearts, but their hearts are for ever broken off from them.

There are two corrupt Fountaines from whence evill thoughts have their originall rise: That old adversary *Satan* from without; and the old man *Sin* within; both which have a continuall influence upon the best men living.

1 The Devil delights to suggest and inject evill into the Saints rather then others; he knowes how torturing and terrifying unholy thoughts are to holy men.

2 There are in renewed men remainders

ders of corruption, which sends out Armies of vaine corrupt thoughts, which war against the new man. Now whiles the cause remaines, the effect cannot totally cease. So that the purest souls cannot be free from the rising of impure thoughts: Yea, multitudes of vaine impertinent thoughts may violently enter into the hearts of good men, and much disturb and distract them in prayer, and holy performances, by their eruptions, interruptions, knockings, and breakings in; but they doe not lodge in their soules, they cast them out of doores with horror and hatred, as Thieves that come to rob their soules.

There be three speciall Considerations that may support the Saints in their continuall conflict and combate against evill thoughts.

First, That 'tis not the coming in of vaine thoughts, and their passing thorough the heart, but their *lodging* and resting there which is inconsistent with sanctifying grace. Jer. 4. 14.

Secondly, Evill thoughts rising up, and breaking into the hearts of the Saints, if they doe not consent to them, but

but abhor and repell them with hatred and humiliation, and faith in *Christ*, they shall not be laid to their charge, neither should they hinder their chearfull and comfortable walking.

I grant the first stirrings of evill in the mind, proceeding from within out of our hearts, though not lodged nor allowed of, yet they are our sins, and must be our sorrowes, because they are the fruits and actings of sinfull corruptions remaining in us: But when we are carefull to crush these evill motions at their first rising, and to confesse them to God in our daily prayers, and doe fly to the righteousnesse of *Christ* for covering, they shall not be imputed to us, neither should they interrupt our spirituall joy and peace.

Thirdly, Though evill thoughts may break into the hearts of good men, and often over-power them, yet there is a vast difference between the evil thoughts of men regenerate, and men unregenerate: There are three maine Differences.

I Evill thoughts in carnall men come from naturall corruption acting in its full strength, vigour and violence. They spring from a *superfluity*, or overflowing

flowing fullnesse of sin within them : James 1. 21.

*As a Fountaine casts out her waters.
so a corrupt heart casts out wickednesse* Jer. 6. 7.

A Fountaine being over-full must have
a vent : so the ove-abounding fullnesse
of sin, which is in the hearts of carnall
men, will break out into their thoughts
continually, filling and defiling all their
imaginations. Gen 6. 5.
Psal. 14. 2.

But evill thoughts in renewed men
are the issuings forth and stirrings of
corruption, conquered, and crucified,
and in a dying condition ; this corrupt
fountaine dryes up more and more.

2 Evill thoughts proceeding out of
the hearts of carnall men are not resist-
ed and rejected with detestation, but
received with delight. But gracious
soules maintaine a continuall combate,
and fight against all corrupt thoughts. 2^d Difference.

I grant there may be some kind of
resistance of wicked thoughts in men
unsanctified : But it is

1 Either a meer *naturall* resistance,
proceeding from naturall conscience,
which abhors and fears some kind of
black thoughts ; as thoughts of Blas-
phemy, Atheisme, Self-murder, and such
like ; or else it is the meer fruit of com-
mon grace, and temporary perfections,
such

such as is found in formall Hypocrites.

2 It is a *particular* resistance: Unregenerate men may resist some particular thoughts, some grosse notorious thoughts, but they harbour sundry carnall sensuall thoughts, which they feed upon with delight.

3 Their resistance of sinfull thoughts is *selfish* and servile, it is because of some externall misery and dishonourable issue whereunto they lead; they know that the strength of wicked thoughts may produce wicked works, and wicked works may produce shame and suffering in the world.

But in all sanctified persons there is a strong, constant, spirituall, and radical resistance of all unsanctified Thoughts.

1 'Tis *Universall*; they resist every Thought that resisteth the law of God: their heart riseth up against every imagination that riseth up against God.

2 It is *radicall*; the frame and bent of every sanctified heart is strongly set against all evill, both in thought and affection.

3 It is *spirituall*: The Saints resist all evill thoughts.

- 1 Because they dishonour God, and hinder the shining of his glory in their Thoughts.
- 2 Because they hinder and hurt them in his glorious service.
- 3 They fight against their soules.
- 4 Their spirituall love to God and his Law, moves them to hate vaine Thoughts, *Psalm 119.*
113.

3 Corrupt Thoughts acting in carnall men, add more strength to their corruption, they increase the strength and activity of sin: But evill thoughts rising in good men, doe tend to the further subduing and weakning of corruption in them: The more they feele themselves assaulted by sinful thoughts, the more they seek unto God in the use of all holy means for the further mortifying of their sinfull corruption: They pray more fervently, their cries and groans are heightened and encreased; and when they have been overtaken with vaine thoughts, they double their after-vigilancy.

3^d Difference.

2 Cor. 12.

Sixthly, Sanctifying grace inables and inclines us to that spirituall obedience and service that God requires in our thoughts; it formeth and conformeth

meth our thoughts and imaginations to Gods will, and keeps them in continuall subjection thereunto. This conformity and captivation of the thoughts of our hearts to the Sovereignty and rules of Grace, is of speciall and precious consequence. Men will grant that their words and works must be in subjection to God, but how few doe rightly understand and really practice thought-obedience?

If we search the Scriptures, we shall find that God requires the obedience of our thoughts, as well as of our speeches, and visible actions: We must labour to bring every thought into a sincere subjection to God. Our thoughts must be guided by the written *Counsell* of God, *Prov. 20. 18. Establish thy thoughts by counsell.* That is, we must take counsell at the word of God how to dispose and order our thoughts. We should not conceive a thought in our minds, unlesse we have counsell and direction from Gods word.

מחשבות
בעצה
תכון

Renewing Grace that comes into the soule by the preaching of the Gospel, is effectually to bring into captivity every thought to the obedience of Christ, *2 Cor. 10. 4, 5.* Grace first brings in our thoughts

thoughts to *Christ*, and then our words and works. Every thought of the heart must bow the knee to *King Jesus*; he must have his *Throne* in our thoughts; then he is said to rule in our hearts, when our aime and indeavour is to order all our thoughts according to the rule of his word.

The spirituall law of God commands and calls for the love and service of our thoughts. *Matth. 22. 37. Thou shalt love the Lord thy God with all thy thoughts*: he must be served with all our minde; that is, with our thoughts, the actings of our minde.

Mark. 12. 30.

Luke 10. 17.

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דִּיאֻוֹלֵטֵא.

It was the earnest desire, and endeavour, of *David* to order his thoughts as well as his words according to Gods will as in his sight, *Psal. 19. 15. The words of my mouth, and the meditation of my heart shall be to thy will in thy sight, O Jehovah!* This reading I take to be nearest the Hebrew. And so the Syrick reads it, *The meditation of my heart shall be according to thy will O Lord.* And so the Arabick, *The thought of my heart shall be according to thy will.* God will accept of nothing but what is according to his revealed will.

Ad voluntatem
thus the in-
terlinear.

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וְהַבִּינֵנִי
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But now though Grace doe in some

measure subdue and subject our thoughts to Gods will, yet there is still a stiffness and inflexibility remaining in our minds, so far as they are carnall, they are unwilling to bow to the Scepter of *Christ*; and they are apt to rebell against his royall Law, and to go astray continually; but when our thoughts begin to stray and wander, Grace brings them in againe to the paths of *Christ*, it layes a solemn charge upon them, not to wander any more, and bindes them to subjection: if ever we will prove our selves to be savingly sanctified, it must be our chiefe and continuall care to serve and glorifie God in our thoughts, as well as in our words and works; *God must be sanctified in our hearts, and glorified with our soules*, by giving up all our thoughts and affections to his will.

Isa. 8.
1 Cor. 6. 20.
21.

There is a thought-service that *Jehovah* expects and exacts of his people, as well as a tongue-honour, and worke-service: Oh therefore let us labour to render withall reverence and zeale unto the *Father of spirits*, a continuall cheerful thought-service most purely and abundantly, and the rather because it is so exceeding pretious and pleasing to God.

There

There be foure things that doe commend and declare the surpassing excellency and preciousnesse of this thought-worship and service.

1. It flowes more immediatly from the *heart*, that that God chiefly desires, and wherein he principally delights : he calls for our heart as that which carries the whole man with it : thoughts are the free and immediate productions of mans heart.

2. No created power can hinder our thoughts from serving God and converses with him : opportunities, abilities, and means may faile for outward performances, but the heart is alwayes at leisure and liberty to think graciously and spiritually. 1. All the powers of this world, yea all the powers of Hell, cannot hinder a sanctified heart from an invisible fellowship and fruition of God, with thoughts of sweetest rapture and reverence, of love and lowliest adoration. 2. They cannot restraine it from bathing it selfe in that *open fountaine* the precious blood of *Jesus Christ*, with thoughts of unspeakable peace joy and triumph. 3. Nor from closing and clasping about the pretious promises of life, or diving into the unsearchable

depths of Grace and mercy, with thoughts of faith and highest admiration. 4. They cannot hinder a gracious heart from being as a mountaine of incense sending up a spirituall sacrifice of praisefull admiring thoughts to the God of mercy.

3. This thought-service is the most spirituall service, it is ordinarily full of spirituallnesse intention and life, because it is nearest the object of adoration. The streames which are next the well-head are purest and strongest : the more spirit and life is in our service, the more precious it is. The best men, though they may strive to doe their best every way, yet they shall finde different degrees in their abilities to performe, and in the actuall discharge of their duties to God : their works doe not allwayes answer exactly to their words ; their words cannot fully expresse the thoughts of their hearts ; the thoughts of their hearts come infinitely short in conceiving of the excellency of Gods majesty, mercy, might, and glorious perfections.

The thoughts of sanctified soules laying hold with immediate and neereft embracements upon that al-glorious object, the Lord God, and his sweetest attributes,

butes, give him the glory of his infinite excellencies with more life, heartinesse, and heavenlinesse, then their words or actions can doe.

4. A constant thought-service is the surest signe of heart-sincerity, *John* 4. 24. That worship that is most spirituall hath most truth of heart in it : If mens change in words and works and all visible carriage were *angelicall*; yet if their thoughts were not brought into subjection to Gods will, they were still limbs of Satan. A constant striving to subject all our thoughts to *Christ* is the most sound and undeceiving evidence of our uprightnesse : this inward thought-service being secret and invisible, is clothed with more certaine sincerity, and hath a more speciall acceptance with God.

Seventhly, Sanctifying Grace *fits* mans heart for divine meditations, and fills it with holy heavenly thoughts ; it begets an inward fitnesse and freenesse to entertaine sanctified thoughts, and brings in fulnesse of good thoughts ; by corrupt nature our mindes have not onely an emptinesse of all holy thoughts, but also an unfitnessse and aversnesse to take in holy thoughts : carnall men are

Job 21.

unfit, and unwilling, to set themselves to think of God and divine mysteries, to enter into serious thoughts of their sins, of their last end, of the last judgement : they have no minde to think what they have done, what they are doing, or what they shall doe : they would have *God depart* from their thoughts, and all thoughts of a holy God and his wayes depart from them.

But when sanctifying Grace falls upon us, it implants a freenesse and aptnesse in our hearts, so far as they are renewed, to holy spirituall meditations ; it brings in heavenly principles which are the seeds of heavenly thoughts, and thereby the minde is actuated and inclined to godly meditations.

Mat. 13. 35.

2. *Grace fills* our hearts with sanctified thoughts. Every *good man hath a good Treasure in his heart* : that is, a Treasure of Grace to supply his thoughts, a stock of precious Truth to fill and furnish his thoughts continually.

Psal. 1.

Psal. 1. 2. It is made the property of a godly man, That *his will is in the law of Jehovah, and in his Law he doth meditate, or shall meditate* ; that is, usually meditateth day and night, or by day and by night ; that is, continually. The He-
brew

brew word here (for *meditate*) imports study and exercise of the minde in *musiſing*.

1. A gracious mans will is in the Law of God by way of conformity and holy affection. 2. His *minde* is upon Gods Law and Doctrine by continual meditations : he spends much time, day and night, in thinking upon the precious precepts and promises of God, the purity and excellency of his word, and the marvellous mysteries manifested therein. The thoughts of sanctified men are of a farre more heavenly temper and higher nature, then the largest heart of the best unregenerate man doth or can possibly comprehend : formall professors may have their mindes busied in the highest considerations which nature, art, morality, or temporary perfections can attaine unto ; they may sometimes with joy think upon the promises of life, the happiness of the Saints, salvation that is in Christ, the glory of Heaven, and the like ; though these thoughts never have any roote or long residence in their hearts, they quickly glide away ; the word of God is not rooted and implanted in their thoughts, they are far from making it their exer-

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cise, to *meditate upon the Law of God day and night.*

The thoughts of formall hypocrites doe feed most upon the comforts of this present world and the sweetnesse of their darling sinne : they have a full tast and present feeling of the pleasures of their sweet sin ; and present possession of earthly contentments ; but no recall and sound assurance by saving faith, and universality of spirituall obedience, of the joyes and glorious things of Heaven : and therefore they doe greedily follow and fix upon the present things of this life, with consent of their erring judgement, delight of heart, and most of their thoughts : but as for spirituall affaires, the glory of God, that *one necessary thing*, the state of their soules, &c. These things take up the thoughts of hypocrits, but at reversion, by accident and very seldome : and when they they come into their hearts, their entertainment is very cold and strang, their abode short, and while they stay they are apprehended and injoyed with much wearinesse and weaknesse.

It is the speciall prerogative of sanctified men to have their hearts fill'd with holy meditations : the thoughts
are

are never so well and welcome to their hearts, as when they are taken up with the deep mysteries of Gods word, and with a holy wisdom studying how they may exalt *Christ*, and enlarge his kingdom in themselves and others. That this is no *idea* or idle abstraction that I now propose, appears pregnantly and plentifully in *Davids* practise, who notwithstanding the strong allurements ordinarily incident to Princes Courts, though the cares and government of a large kingdom lay upon him, and that he was still followed with troubles and vexations which might much have disturbed and distracted his thoughts, yet the Law of God did still principally take up his thoughts, and that day and night, as himselfe professeth, *Psal. 119. 97. Oh how love I thy Law, it is my meditation continually.* His thoughts did feast and fill themselves *all the day long* upon the glorious truths of Gods word with sweetest satisfaction : this is the practise of all sanctified men and women, they meditate upon the word of Christ most contentedly and continually because they love it far before and above all earthly excellencies.

1. They think upon the glorious precepts

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cepts of the royall Law because therein Gods holy will is manifested.

2. Their thoughts doe feed upon the *exceeding great and precious promises* of the Gospel, because in them with special security are conveyed to them all the rich treasures of mercy and forgiveness, of spiritual joy and peace, light and life, Grace and glory.

3. They spend their choicest thoughts upon that rich and royall *pearle* Jesus Christ, their daily thoughts with greatest joyfulness and oftenest meditation run after it and sweetly refresh themselves with the glory and comfort of it.

If a poore man upon the way should finde a precious orient pearl, with what greediness would his eyes gaze upon it? his excesse of joy would easily command and confine his sight to such a rare enriching object, how would his eyes and thoughts be taken therewith? Even so after a man by the hand of saving faith hath laid sure hold upon the *pearl of great price, Christ*, with all his fullnesse of Grace and glory; the heart is presently so filled with holy affection and admiration, that for ever after it spends the most, the dearest, and the noblest

noblest thoughts upon this heavenly pearl : and the thoughts once on the wing are so cheared raised and taken with the spirituall beauty thereof, that they follow and fly up with continuall encrease of fervency and longing, untill they come unto the clear vision, and plenary possession of it in heavenly glory, and those endlesse joyes of the life to come.

4. The Saints doe solace and satiate their hearts with thinking on that surpassing great love and superabundant Grace of God appearing to their soules in Jesus Christ : they are never so sweetly satisfied, as when they are meditating upon the excellent beauty of Gods glorious being, his infinite goodness, and immeasurable greatness, and those bottomlesse treasures that are hidden in Christ.

5. They are much in the forethought of the glorious things to come. That honour, holinesse, and happinesse that the Saints shall have with Christ in the world to come ; those rivers of heavenly pleasures, and plenitude of joy, that they shall enjoy in Gods presence for evermore.

But the thoughts of all unregenerate men

men are earthly sensuall and sinfull ; they are commonly either rooting in the earth, or drowned in pleasures, or running after preferment, or ranging up and down idly & prophanly, or fruitlessly melancholly.

Quest.

Wherein doe the good thoughts of sanctified men mainly differ from the good thoughts of formall professors and all kinde of unsanctified ones ?

Answ.

It is evident that unsound professors may have good thoughts sometimes, as well as good affections, and speeches, which proceed from the thoughts; they may have thoughts materially good, but not spiritually good.

Men may begin to have better thoughts of the Saints, and of the holy path then formerly ; & worse thoughts of themselves and their own wayes, yea thoughts against their old wayes ; yet there is a vast difference between the good thoughts of renewed men, and of the best kinde of unrenewed men.

1. They differ in the principle from whence they rise. The good thoughts of formall hypocrits proceed either from outward principles, as

1 From the convincing power of Gods

Gods word which may fall upon them with that conviction and terrour, that it may somewhat alter their thoughts and affections, and produce thoughts of humiliation, of reforming their ways &c. Their thoughts may *tast of the good word*, though they cannot feed upon it.

2 From the strength of afflictions, which may worke in them thoughts of *seeking* God, and *returning* to him.

3 The spirit of God casts in many good thoughts into their hearts. Or 2. The good thoughts of formalists and temporaries proceed from principles of *nature* improved assisted and raised by the addition of common gifts and graces of the holy spirit.

Psal. 78.

Hof. 5. ult, &

Chap. 6. 1, 2, 4.

Heb. 6.

But the good thoughts of sanctified men proceed from a new living principle implanted in their hearts from the holy *Law put into their minds*.

Heb. 8.

2. Good thoughts doe not lodge with any settled abode in the hearts of hypocrites ; they passe as strangers through their mindes, they are as a burden to them. If their thoughts doe sometimes glance upon divine objects, they are quickly off againe ; good thoughts in such men doe spend their life

2^d Difference.

life in their birth, as they arise, so they glide and passe away without any spirituall fruit or profit to their owne soules.

But holy thoughts in holy men have their constant abode, they are their daily exercise and delight ; the word of God dwels in their thoughts.

Eightly, Sanctifying grace settles, fastens and keeps the minde upon good thoughts : there is a strange unsteadiness and unsetledness in our hearts so far as they are fleshly : when they have taken in and entertained good thoughts, yet they will not be long intent on them, unlesse they be fixed and established by an Act of Grace. There is the greatest reason that divine spirituall things should attract and draw out the attention and intention of our mindes. God is a most glorious soulesatisfying object, the thoughts of whose excellencies should swallow up all other thoughts : yet we may finde by sad experience that our minds are apt to be most unsteady in our thoughts of God.

2. Our thoughts are apt to be unstable and unsetled in all Religious performances : As

1 In prayer, when all earthly impertinent thoughts should stand furthest off, yet how often doe they creep in, and carry away our mindes from God, and from attending the present service.

2 When we are hearing Gods word how unfixed are our thoughts? how often doe they run out to worldly unsutable objects? But so far as renewing Grace prevailes and possesseth our hearts, it healeth and mortifies this unsteadinesse, and keeps our thoughts close to divine objects.

2. Grace puts us upon the carefull and constant use of all holy means and helps for the settling and fixing of our thoughts upon good things.

What means must we use to fix and fasten our minds to holy and profitable meditations? *Quest.*

1. Cry unto the God of all Grace, *Answ.* for strengthening stablishing Grace: let us confesse and bewaile our thought-unsteadinesse, and entreat God to fix our thoughts on heavenly things.

2. In our dayly meditations let us present variety of good objects to our thoughts, that so our mindes may walke from truth to truth, from promise to pro-

promise, from one precious object to another. Variety of fresh objects doe much refresh the minde.

3. We must carefully guard our outward senses, that they wander not after vanities : our eyes and eares are often the occasions of our thought-wandrings.

Ninthly, Sanctifying Grace sets up a holy *Regiment* in our thoughts and imaginations, it sets bounds to them, and implants a heavenly wisdom to rule and over-rule them : this is the peculiar prerogative of sanctified men and speciall character of sincere hearts
For,

1. They alone doe hate and abhor idle loose wandering thoughts, of which formall professors either take no notice at all, or not much to heart.

2. Regenerate men doe establish (as it were) a gracious Government amongst their thoughts, to keep out confusion, disorder, loosenesse, and rebellion : they set bounds and limits to the multitudes of thoughts and imaginations that daily arise : they labour to keep them within the compasse of divine rules by erecting a holy order of rule and Government amongst them :
They

They confine their Thoughts to a reverent and feeling meditation upon Gods word and works ; to a care of conscionable managing the affaires of their calling.

Onely sometimes, but sparingly, with many Cautions, exceptions, and seasonableness, they let them out to honest Recreation.

Whatsoever Thought is wandring without this compasse, or within it unsincere and selfish, is sinfull and exorbitant. If the Saints take any Thought stragling without these limits, or any inticers to vanities and impertinencies, any obtruders and disturbers of the holy order and peace of their Thoughts, they presently apprehend them by the vigilant eye of their spirituall wisdom ; they examine them by the Law of God, and condemn them in the Court of an enlightned conscience, and so cut them off in time by the power of Grace, and the *sword of the spirit*, by repelling and crushing them at their first rising in their hearts.

Many flatter themselves from a conceit of an *impossibility of ruling* their Thoughts and imaginations, and are ready to lay all upon naturall weakness,

nesse, &c. They think it impossible to order and over-power their Thoughts, being so divers in kind, sudden in their motion, and so innumerable in themselves.

But such must know, That if we be truly sanctified, we have a new light, life, and might from *Christ*, whereby we are inabled to doe all that God Commands, *evangelically*. Sanctified persons have

1 Such a *light* as discovers not onely dunghills, but *motes* themselves, even the least flying imaginations, and abaseth their soules for them.

2 They have a new Divine strength whereby they are able by degrees to subdue and subject their Thoughts to Gods will : And if vain loose Thoughts presse in upon them (as they are as busie as little Flies in summer) yet they will not lodge them, but they cast them out with hatred and horreur.

Tenthly, Sanctifying Grace implants ability and aptnesse in the mind to gather and extract holy profitable Thoughts out of all objects that are presented to it from all things that we see or hear. We are by nature barren and empty of heavenly Thoughts ; but
Grace

Grace coming in doth spiritualize our minds, & the mind so far as it is spiritual spiritualizeth all objects, ordinary occasions, & occurencies, turning them into heavenly, spirituall Thoughts, and usefull Meditations.

1 A renewed heart is ready to raise holy Thoughts out of all providentiall Acts of God. It is the property of godly wise men to *Observe the wonderfull works that God doth for the sons of men*, and to draw forth Divine meditations out of all Divine dispensations. The mercies of God doe raise and occasion thankfull obedient Thoughts in their hearts.

Psal. 107. last.

2 Gracious hearts doe extract humble meek submitting Thoughts out of all sufferings, crosses, losses, and reproaches that befall them. What precious, praisefull, and contented Thoughts did *Job* raise out of his sufferings? But carnall men extract Thoughts of discontent, murmuring, and complaint out of their sufferings.

2 Sam. 16. 11.

Job. Chap. 1. & 2.

3 Grace teacheth the Saints to draw forth and distill holy, spirituall, and profitable Thoughts out of all Creatures that are presented to their eyes. When they look up to the *Heavens*,

their hearts are raised to think of the infinite glory, wisdom, and power of God.

2 When they see the *Sun*, they think of the *Sun of righteousness*, and his plenitude.

Psal. 1.

3 When they behold fruitfull *Trees*, they think of the *Trees of righteousness* that *bring forth their fruit in due season*.

4 When they see *springs* of water, they are drawn to think of *the well of lives*, and *water of life*.

5 When they look upon their daily *bread* they think of the *bread of life*.

6 When they behold the *grasse*, and *flowers* of the field, they take occasion to consider the brevity and uncertainty of mans life.

4 Sanctified persons doe strive to spiritualize all earthly sensible things in their Thoughts. They make their *fancy* serviceable to them in spiritualls. When fancy shall present earthly honours, pleasures, profits to their Thoughts, they take advantage thereby to raise their hearts higher, and to think thus with themselves, What is this to the true honour, to those enduring riches of glory, and those Rivers of purest

purest pleasures prepared in heaven? A sanctified heart will make every Creature a *ladder to heaven*, by extracting heavenly Thoughts: It turnes earthly things into heavenly Meditations: Here is a large field for our imagination to walk in, with much spirituall gaine.

If a feast be so refreshing, what is the *continual feast of a good conscience*? Pro. 15. 15. What are the spirituall revivements of the Gospel? If the meeting of friends be so comfortable, what will the meeting together of the Saints in heaven be? If a dark Dungeon be so loathsome, what is the eternall Dungeon of darknesse? While we are in the body, the soule hath not onely a necessary, but a holy use of the fancy, and of sensible things whereupon our imagination worketh. What is the use of the Sacraments, but to help our soules by our senses, and our faith by imagination? Sometimes the ministring of some excellent Thought from what we heare or see, proves a great advantage of spirituall good to our soules.

Herein the power of sanctifying grace appears, it makes our hearts fruitfull in these heavenly extractions: All ob-

jects, accidents, ordinary occurrences and opportunities, doe occasion holy usefull thoughts in sanctified soules.

II Renewing Grace inables us to discern the various *times and seasons* of holy Thoughts, and wisely to suite them thereunto. Good Thoughts are then the fruits of Grace, when they are *seasonable*, and suitable to all occasions offered by God. The dew of sanctifying Grace falling upon us, doth sweetly season and soften our hearts, and puts them into a true spirituall temper; and then our Thoughts are active and adrest with holy affections to apply themselves to the condition of the times, and variety of occasions offered for the advancement of Gods glory, and the advantage of our owne soules. As

I In sad sorrowfull Times, if Gods judgements be threatned out of the word, or executed from heaven upon the Nation or place where we dwell. When the Church wears her mourning Garment, when iniquity, blasphemy, errors, and damnable doctrines doe overflow throughout the Nation, in such black and dismal days, the thoughts of sanctified hearts are suited and sorted answerably, they then willingly entertain

tain Thoughts of sorrow and sadnesse, trouble and trembling, horreur and humiliation.

2 In good and gladsome times, when mercy and salvation are wisely and seasonably proclaimed out of the word of life, when Divine truth hath a free passage, spreads and prospers, when the Churches of Christ are in peace and purity, &c. they are then full of lightsome joyfull, and thankfull Thoughts.

But the Thoughts of formall Professors, though they are fill'd with gladnesse, or sadnesse, according to the increase or decrease of their earthly comforts; yet they are not much wrought upon by spirituall occurrences and occasions, either by Nationall mercies or judgements; either by the prospering of the Churches Cause, and truth of Christ, or by the abounding of error & iniquity in the places where they dwell, so they may be free from suffering in their owne persons and outward comforts, and their private temporall felicity be not endangered by publick judgements, their Thoughts continue dull and formall, without any extraordinary impression.

3 Grace formeth and frameth our
C c 4 thoughts

thoughts suitable to that holy spirituall rest that we keep upon the *Lords Day*, which is our Christian *Sabbath*. This is a maine triall of the sanctification of our hearts, & sincerity of our thoughts, when we doe carefully and cheerfully entertain and observe the holy Sabbath with a seasonable suitable frame of sanctified Thoughts

1 The *Sabbath-day* is as it were the *Fayre-day* of the soul, wherein it should furnish it selfe with new spirituall strength, with more knowledge, grace, and comfort in Gods Ordinances.

2 It is the spirituall *Feast-day* wherein our thoughts should feed and feast upon those glorious joyes, heavenly pleasures, and happy rest which never shall end, upon the precious Promises of the Gospel. Upon this holy resting day our Thoughts should be raised up to that rest of eternity that our soules and bodies shall enter into, when we shall fully rest from all our labours, troubles, temptations, and turmoiles, when we shall sin no more, and sorrow no more. This is to spiritualize the Sabbath, when our Thoughts doe solace and satiate themselves in God our *Resting-place*, and in the Resting-place promised by God.

San-

Sanctified persons doe not onely cease from doing their owne wayes, and *Isa. 58. 13.* seeking their owne wills, and speaking a vaine word on that day: but also in some good measure they make it the very delight of their hearts, and the constant work of their thoughts, to consecrate the Christian Sabbath as glorious to the Lord. They doe not onely give rest to their bodies, from worldly businesse and servile works of their calling; but also they empty their hearts, and disburden their Thoughts of all earthly cares, that so they may wholly attend and entertaine the holy motions of Gods spirit, and spend their Thoughts in holy extraordinary meditations, suiting the holy Feast-day of their soules.

I grant, that the holiest men living come short of that height of thought-holinesse, and uprightnesse, that the Royall Law requires: But

1 It is the purpose, bent, and longing desire of their hearts to keep the *Lords day* holy in all their Thoughts; their aime is to order every Thought according to the Law of the Christian Sabbath.

2 They

2 They cry unto God to fill and sanctifie their Thoughts.

3 They doe earnestly endeavour after that holy heavenly frame of Thoughts that is sutable to the Lords holy day.

4 They have a fore-vigilancy, and an after sorrow; if at any time they be turned awry from this Thought-holineffe, by company, or their owne corruption, they are much grieved for it, they repent, and seek unto God to pardon their sins past, and to possesse their hearts with more conscience, care and circumspection for time to come. But formall Professors though they may on the *Lords day* abstain from their servile labours, from their ordinary sins and vanities, and may outwardly and customarily perform Religious duties, and may have some good thoughts sutable to the bare solemnity of the time, yet they cannot possibly make the Sabbath the *delight of their hearts*, as is required; they cannot keep a Sabbath in their thoughts, by holy heavenly meditations sutable to the spiritual rest of that day; they cannot separate their thoughts from earthly affaires and sensuall contentments; they cannot keep them off from

from week-dayes busineses, nor keep them in to Divine meditations on the Lords day. The best of unregenerate men cannot endure an entire and exact keeping of the *Sabbath*, it is not a *Jubilee* to their hearts, and the joy of their Thoughts.

12 Grace teacheth us to fill up the vacuities or empty places of our Time with holy thoughts and heavenly meditations.

For the clearing up of this truth, take knowledge of these foure things.

1 The whole time of a Christians life is a time of doing the will of God. There is no time for idle irregular thoughts or actions; there is no time for sinning, no time for the mind to stand idle.

2 There be certain pauses and cessation times wherein we sit down and are not employed in body or mind, as at other times. We have our *vacations*, our leisure-times, wherein we are not busied in the work of our Calling, or in Religious duties, as prayer, reading, &c.

3 At such times commonly we have our worst Thoughts: Our minds are never worst employed, then when we are out of employment: Our vacant times
are

are our most dangerous times ; for then vain earthly exorbitant Thoughts doe most break in upon us, and most strongly prevaile. These are the times wherein sinfull thoughts, and Satanicall injections doe most intrude and throng in upon us.

4 Grace coming into our soules begets a holy care and constant endeavour to fill up these *empty times* with heavenly and profitable Thoughts. It is a maine duty in our exact walking, and a speciall act of true wisdom, to redeem these vacant times from vanity, and iniquity, *Ephes. 5. 15, 16. See that yee walke circumspectly, not as fooles, but as wise, redeeming the time, because the dayes are evil.*

Col 4 5.

These empty spare times are opportunities for holy spirituall Thoughts ; Therefore it must be our wisdom

1 To redeem these vacant Times from sin, Satan, and the world, that have so often enslaved them, and have filled them up with loose prophane Thoughts.

2 It must be our continuall care to fill up our leisure spare times with sanctified meditations. Spirituall things that really conduce to the service of God,

God, and most neerly concern us in respect of our eternall estates, are enough to fill up all our Thoughts in our vacant seasons, if every houre had the length of a day. They that doe not wisely redeem their leisure times, and spend them in Divine profitable meditations, are the greatest spentrieffs and wasters in the world; for time once past can never be recalled; opportunity being lost can never be regained.

13 Sanctifying Grace teacheth us to spend our *solitary times* in holy precious and profitable Thoughts.

1 In our solitary seasons, when we are alone by our selves, withdrawne from all company, we have the fittest freest opportunities for Divine meditations, and thought-conversings with God.

2 At such times we are in greatest danger to be beset and assaulted with vaine foolish noysome Thoughts from the flesh within us, and with Satanicall injections from without; therefore Grace being implanted in our soules, doth quicken us to a constant practice of these three Rules, which are of precious consequence.

1 It teacheth us to single out some special Divine profitable matter whereon to fix our Thoughts all the while we are alone, that thereby

1 We may prevent and avoid the ordinary intrusion of idle impure Thoughts, and impertinent wandrings.

2 That we may not be guilty of wofull trifling out and wasting our precious time.

3 That we may keep our minds and all the powers of the soule in holy action and imployment, that our Thoughts may not grate and grind one another, and so wast themselves in a barren melancholly. Whensoever we are alone, we have a fit opportunity to reflect upon our selves, to commune with our owne hearts, to enter into serious Thoughts of expostulation and examination concerning our spirituall estates, Oh my soule ! how stands the case with thee in respect of thine eternall estate ? What assurance hast thou of propriety in *Christ Iesus*, of thy pardon by his blood, of thy new-birth by his Spirit ? What growth doest thou find in grace ? What weakning of sin, what strengthening of graces doest thou find since the receiving of the *Lords Supper* ?

per? What hast thou gained by such a Sermon? What victory hast thou obtained over that particular sin which most assaulteth thee? How hast thou served God in and with thy house?

2 In our alone times we must consider what speciall sins doe most fight against our soules, and interrupt our peace, and cry unto God with extraordinary intention of spirit, for mortifying Grace.

3 We have now fit opportunity to fall into praisefull admiring Thoughts of God, his superabundant grace and mercy, wisdom and all-sufficiency, &c. or into some other holy meditation.

4 After we have spent some time in heavenly meditation, we may busie our Thoughts about some lawfull affaires of our Calling.

2 Grace teacheth us to withstand ^{2^d Rule.} and repell with all godly jealousy and care two dangerous evils.

1 Thoughts of pleasures from our youthfull sins, and unregenerate time, which at such solitary seasons are ready to make re-entry and return into our soules, and doe strive with much eager-nesse, being assisted with the Devills craft, to re-insnare and pollute us with
sensuall

*Ne redeamus in
cerde in Ægyp-
tum hoc enim
monet Aposto-
lus, Rom. 6. 21.
quem ergo fru-
stum, &c.
Augustin.*

sensuall filth and folly, and renewed guiltinesse. It is a provoking sin to think of old defilements with new delight; this is to *return into Egypt in our hearts.*

In this case Grace makes us *exceeding fearfull and vigilant*, least the Devill transforming himselfe should delude us in the glory of an Angel; and by the flashes of his counterfeit light, cast into our hearts some secret sparks of lust; for in our solitary musings we may recall and think of the abominations of our former wayes, especially of that sin that was our darling delight, upon purpose to lament, bewaile, and abhor our selves for them, thinking to be more seriously humbled for them; and yet without a very watchfull eye, the Devill casting in some secret Thoughts of wonted sinfull sweetnesse; That which was intended by us for a renewing and re-acting of repentance, may cursedly end in the re-acting of old sins, and re-injoyment of filthy pleasures in our Thoughts. Grace coming into mens soules breaks the very heart of that sweet sin of their carnall estate, and their hearts from all delightfull Thoughts thereof. And as in a besieged

*Recordari volo
transactas foe-
ditates meas,
& carnales cor-
ruptiones animæ
meæ, non quo
eas amem, sed
ut amem. Te
Deus meus.
Aug. Confes.
lib. 2.*

besieged City, where the greatest and most dangerous breach is made, there the Inhabitants concur with chiefest care and highest resolution to fortifie and make resistance: Even so, sith the Saints know that before their calling, their delightfull darling sin did most fearfully wast their soules, and wound their consciences: they set their thoughts with strongest resolution, and much indignation to resist and repell, abominate and abandon all delightfull thoughts of that sin.

2 Grace makes men carefull at such solitary times that they doe not act any new sin in their thoughts and imaginations, as sins of speculative wantonnesse, worldlinesse, ambition, revenge, discontent, dishonouring Gods providence, by unnecessary mistrustfull fore-castings of fearful accidents upon themselves, families, posterity, goods, and Nation, &c. Some Sons of *Belial* there are, who make no conscience of acting all manner of uncleannesse, and horrible pollutions in their hearts, by the meer work of imagination: Yea, many who carry a counterfeit heaven in their outward behaviour, doe harbour execrable hells in their thoughts.

3 Sanctifying Grace teaches us to make use of these solitary times as golden opportunities for Divine conference and comfortable converse with our God in secret. It drawes up our thoughts to a summary view, and serious consideration of those great mercies that God multiplies upon us; and fills our hearts with many joyfull, lowly, and most thankfull thoughts. Grace seasons some part of our solitary time with holy musings and soule-talkings with God; and this is a clear character whereby the Saints are differenced from the best of carnall men.

Morall persons and formall professors cannot thus fill up their solitary times with holy Meditations; yea, of all things they love not to be alone for thought-speakings with God, and with their owne hearts. They may affect solitarinesse upon some private business, for the more profound contriving of worldly matters, for a more free, but filthy acting of heart-adulteries, and thought-fornication: to feed upon dull and fruitlesse melancholly, to let their thoughts range and run riot into a world of vaine imaginations: But to be alone onely for this purpose, that
the

the minde may more freely fix upon Divine objects, and impartially enquire into the spirituall estate of their soules, they cannot they will not endure it: But godly men delight to be alone, that they may be more with God, and have more freedome for godly thoughts.

14 Sanctifying Grace teacheth us to *watch over our thoughts* continually, with holy wisdom and godly jealousy. Our hearts are like to a besieged City, liable every moment, both to inward commotions and risings, and outward assaults.

1 The fountaine of Originall corruption, though the main stream and bloody issue be stayed and stopped by the sanctifying power of Christs death, yet it doth still bubble up rebelliously, into vaine loose impure thoughts.

2 The Devil watcheth all opportunities to cast in his *fiery darts* to set our thoughts all in combustion, and to fill them with fiery lusts; therefore we ought to set a watchfull Guard over our thoughts, and *Keep our hearts above all keeping*, as we are commanded. We must Guard and keep our thoughts more then any thing that is watched or guarded, whether City, house, or trea-

PROV. 4. 23

sure: The eye of vigilancy should never be off from our hearts. The thoughts are the *entry* of mans heart, and therefore must be kept with a strong guard. As they that would keep out Theeves, doe strongly guard the entry of their house, so they that would preserve their hearts from theevish lusts, must carefully keep their thoughts. If this entry be unguarded, there is a free passage for Devils and all defiling sins to enter into mens soules.

The hearts of morall men and formal professors lies commonly open without speciall guard and settled government: Though their words may be watched over, and their outward actions reformed, yet they cannot endure the restraint and regulation of their inward thoughts and imaginations. The continuall confinement and keeping in their thoughts by a narrow watch, is a yoke that they cannot bear. It may be out of Principles of naturall light, and some generall apprehensions of the *powers of the world to come*; they may be so far carefull about their thoughts, that if some kind of black and monstrous thoughts doe rise up, inticing them to grosse and infamous sins, which
would

would bring an odious blot upon their names, or danger in the world, or breed much terrour and torture in their consciences, they presently set against them, abandon and expell them.

Thus formalists may have a slight superficial mis-guided care, and oversight of their thoughts at some times, but they cannot make it their chief and continuall care to watch over all their thoughts at all times, because the *Mystery of iniquity* working in their thoughts, was never yet opened to them by the power and light of saving grace. The keeping of their hearts is to them the last and least of a thousand cares.

But all sanctified persons make it the greatest care, and one of their chiefest Christian labours, to guard their hearts, and guide their thoughts, and to keep them alwayes in a holy humble heavenly frame. Our hearts will not keep in order and frame one moment, without a strict watch and guard. The hearts of carelesse men are like a River that hath no bounds nor banks, which runs out every way. We may take a view of this sanctified watch that grace sets over the thoughts, in these five Points.

Grace teacheth us to keep a continuall watch over our thoughts.

1 That we may timely discover, and wisely defeat the Devils stratagems and policies, whereby he labours to take and corrupt our thoughts.

1 Sometimes he assaults us by suggestions raised from the occasions and advantage of

- 1 Our naturall Constitution and temper,
- 2 Of our outward temporall condition, either prosperity or poverty, honour or contempt.
- 3 Of our infancy or growth, weaknesse or strength in Christianity
- 4 Of our particular calling, company, place where we dwell, or the like.

2 Sometimes Satan sets upon us with his owne more fearfull immediate injections, which are divers. Sometimes he comes adrest in his owne likenesse, and hellish blacknesse, as when he casts into mans mind thoughts of distrust, and doubting about the truth of heaven, and of the heavenly word of God, concerning the certainty of the Divine Being, of Gods providence and omniscience.

ence. For such hellish horrible thoughts as these against God and his glorious truth, are sometimes offred to the most sanctified soules: But they doe not wrestle or dispute with these hell-bred thoughts; they doe not muse upon them, they doe not reason and parly with them, nor pore upon them; for thence perhaps would follow some inclinations to Atheisme, prophanenesse, and other fearfull consequences. But at the very first approach and appearing of those monstrous thoughts, they abandon and abominate them to the very pit of hell, whence they came: They cry unto God against them, and are much humbled by them, and thence clearly see they are none of theirs, but the *Devills*

2 If the Devil prevaile not in this ugly black shape, he at other times puts on the glory of an *Angel*, and perhaps may bring into our minds good things, but unseasonably, that thereby he may deprive us of some greater good; as at the Preaching of the word, he will cast into our minds good meditations, that so he may take off our attention, and take away the precious seed from us. With these and a thou-

and more such like vexations and sore troubles in their thoughts, Satan pursues and perplexeth the people of Christ.

2 Sanctifying Grace sets a strong watch over our hearts to resist and repell all delightfull thoughts of old sins, that our soules be not re-infected with the remembrance of former sinfull pleasures; for as often as we think upon the passages and circumstances of sins past, with a new delight, our soules are defiled with a new staine, and fill'd with more guiltinesse. The sensuall sweetnesse of mens bosome sins hath taken such plenary possession of their affections in the time of their ignorance, that it will be tempting and solliciting of the Saints with continuall baits and allurements, that if it cannot draw them to the re-committing of the outward act, yet it will strongly intice to the enjoyment of it in their thoughts: And if they be not exceeding watchfull continually, it will presently ensnare and take their thoughts.

Here then is the difficult act of holy wisdom, and watchfullnesse over the thoughts, that we have learned to abhor and repell all allurements of old sinfull pleasures, and to smother the
very

very first motions that would draw us to delightfull thoughts thereof, by considering of the many wounds those sins have formerly given to Christ, and to our owne soules. This is a sure evidence of much growth in grace, when we are able to think of old sins without new delight, when we can represent them to our minds onely for renewing of repentance, and deeper humiliation, and then dismisse them with loathing and hatred. It is one of the Devils deepest deceits and designs, whereby sometimes he is too hard for the wisest Saints, he labours to corrupt their affections with the thoughts of the bosome sin of their carnall estate.

3 Grace sets a continuall watch over the thoughts, to discover the first stirrings of sin in our hearts, and so to crush and crucifie all evill thoughts in their first rising: It teacheth us to hold a waking jealous eye over those many baits and lures which come from remaining corruption; and to repell and suppress every exorbitant thought which drawes to sin at the first moving thereof.

Sanctified persons doe labour by all means to stop and stifle the first sinfull sensuall

sensuall thought, and to crush these young *Cockatrices* while they are in hatching, to mortifie sin at its first appearing in their thoughts. They know full well, that if they doe not smother and surprise evill thoughts at their first stirring in their minds, they will presently corrupt their understanding, the understanding their wills, the will the affections, and their affections once enraged, and having the reines (like wild Horses) will carry them headlong into abundance of sins. Oh what a world of mischief and misery doe men bring upon themselves by giving way to the first wicked thought? Sin is like *Eliah his cloud*, at the first small, but afterwards it covers the whole heaven: Deeply then doth it concerne us with jealousie and trembling, narrowly and continually to watch and take notice of the first motions of our hearts, to tread downe evill thoughts as soon as they arise, not suffering them to stay or take any place in our minds. We must shut the door against vaine thoughts, and not give them the least entrance: We must not admit them, and then dispute with them.

Sinsfull thoughts are the fore-runners
of

of much sin coming after : Men had never come to such a height of sin, if evill thoughts had not led the way ; they prepare the way, they open the door and let in all other sins. Corrupt thoughts are of a most contagious nature, they are mens *sins*, *snare*s, and *scourges*, in that their hearts are affected and infected with them : All the evill which is in their affections, actions, and speeches, begins in their thoughts : *That which is last in their worke, is first in their thought.* Sin is conceived in their minds, before it is brought forth into practice. The Devil cannot work his will upon mens affections, or prevail over the will but by the thoughts. *John.*

החלה
ראשית *vel*
המהשבה
סוף
המעשה

1 A sinfull thought is cast into their mind. Col. 1.

2 This evill thought begins to draw the heart aside from the consideration of Gods all-searching eye, to the sight and survey of the pleasures and profits of sin.

3 It having the heart now by it self, allures, inticeth, and perswades it to consent, holding a conference with the will about the sensuall sweetnesse and contentment which is to be found in earthly pleasures, riches, honours.

4 Then

4 Then the *will* entertaines the evill motion, consents and complies; and now sin is compleated and finished in their hearts, though it never break forth outwardly.

5 Their *affections* add heate and strength, their heart travels with iniquity, and so by the help of opportunity sin is brought forth in their visible conversations: Then followes the often acting the same sin with delight, whence the heart of man is wofully hardned, and totally turned into sin, and so the sinner now fitted for destruction. If we doe not stop and stifle sin when it first stirs in our thoughts, we are in danger of falling by degrees into the depth of sin, and we know not whether ever we shall stop or stay untill we come to the depth of hell.

Therefore we must watch to discover and suppress every evill thought at its first moving, especially those which are most fundamentall, which are the principall roots out of which others doe rise, as doubting, questioning thoughts of Gods providence, and care of his children, of his omniscience, omnipresence, justice, &c. Thoughts of deferring duties, slighting Ordinances: Thoughts

Thoughts against the necessity of circumspect walking, &c. When these and such like Atheisticall thoughts and principles of Satans, doe take place in mens hearts, they keepe out good thoughts, and block up their soules against the entrance of soule-saving truths, and do corrupt all their thoughts and wayes.

4, Sanctifying Grace sets a watch over our thoughts in the performance of all holy duties.

1 To keep out all loose wandring wicked thoughts that they doe not enter into distract and disturb us in Gods work; therefore we are commanded to *watch unto prayer*, and in prayer, *to watch and pray*. We must watch in hearing Gods word, set a strong Guard at the doore of our hearts, and the windowes of the soule, that no worldly distracting thoughts come in to take off the attention and intention of our minds in good performances.

2 To keep out unseasonable impertinent good thoughts in religious performances. Thoughts materially good, when they break their ranks, and come into the mind disorderly, out of their due season and place, are sinfull. We
are

Ephes. 5. 15.

are apt to think of good things unseasonably, and unsuitably to the present service ; as when we are in the act of hearing Gods word, or prayer, some good thing that we had heard or read formerly, some good note that we had forgotten, will now readily offer it selfe to our thoughts, whereby our minds are distracted, diverted, and carried away from the present performance, and our good works weakned and corrupted.

2 This mis-placing of good thoughts proceeds from our corrupt Natures, whereby we are apt to fix our thoughts upon any thing rather then what God at present calls unto.

3 It is the grand policy of our adversary the Devil to cast in good things into our minds unseasonably in hearing the word, or prayer, thereby to take off the attention of our minds from the present duty, and so to lame our sacrifice. He knowes that wicked thoughts will be abhorred and rejected by godly men, but good things injected may more easily have admission and reception with them.

5 Grace teacheth us to watch over our hearts continually, that we may be ready

ready to give a wise and humble entertainment to the holy motions of Gods blessed spirit. There be good houres and good messengers of Gods sending, golden opportunities, wherein he useth to give a meeting to his Children, and breaths good thoughts into them, these we must embrace and cherish; for as carnall men doe freely admit and embrace earthly corrupt thoughts; but they reject and suppress good motions and stirrings that tend to repentance, and mortification: so renewed men strive to shut out vaine thoughts; but they sincerely desire with speciall reverence and all holy greedinesse to entertain all good motions put into their hearts by Gods Spirit, howsoever occasioned, whether by the Ministry of the word, reading the Scriptures, Christian admonition, or by some extraordinary mercy or affliction any way at any time they highly esteem all good motions grounded on the word of God; they feed and improve them to the utmost, with meditation, prayer, practice. If men begin once to neglect godly motions, by degrees they *grieve* the blessed Spirit, at length they *quench the Spirit*. God doth often punish mens **slighting**

slighting of these heavenly motions, by leaving them to the vanity of their own thoughts, and to Satans horrid injections.

Jer. 17. 9.

15 Grace begets a holy jealousy and suspicion of our owne hearts and thoughts; and this doth exceedingly quicken and strengthen our spirituall vigilancy. There is still much deceit in our hearts, so far as they are carnall, and though we have taken up resolutions to watch over our thoughts, yet sin is apt to break in and captivate our thoughts, if we be selfe-confident. They that are most suspicious of their owne hearts, are least overtaken with evill thoughts, because such are much in prayer unto God, and resting upon God, from whom they receive strength to stand and withstand sinfull thoughts, and Satanicall injections.

16 Sanctifying Grace raiseth high and holy thoughts for the advancement of Gods glory, and the spirituall advantage of our owne and others soules. The thoughts of gracious persons are ordinarily working for the promoting of Gods service, and good causes, for the procuring of true good to their brethren, especially in spiritu-
alls,

alls, for the encreasing of Grace in themselves, and spirituall assurance and comfort against the day of triall; for the *keeping of a good conscience* in all things, and the acting of self-deniall.

But the Thoughts of carnall men are all for self-ends, and selfe-satisfactions, how to get great things for themselves in this world, and to be great in the opinion of others, and to fullfill their fleshly lusts. They that spend their thoughts and studies for *selfe*, how they may satisfie their owne sinfull affecti-
ons, and attain their carnall ends, are superlative sinners, they are Masters of the Art of sinning. We have an ele-
gant expression in *Prov. 24. 8.* *The*

Rom. 13. 14.

man that thinketh to doe evill, they shall call him a Lord of wickednesse (so the words are in the Hebrew.) That is, the man that bends his thoughts to fullfill his owne sinfull desires and corrupt affecti-
ons, shall be called a *Lord*, that is, the chief and greatest of sinners.

Prov. 24. 8.

מחשב
להרע
לזבעל
מזמור
יקראו

2 A *Possessor* of all wickednesse; a most wiced man in whom is a confluence of all sin.

Lastly, Sanctifying Grace puts us upon a carefull constant use of all holy means that God hath appointed for the

preserving of us from the prevalency and pollution of all evill thoughts. *Prov. 4. 23.* God commands men to *keep their hearts above all keeping.* That is, in the diligent use of all good means to strive to keep their hearts from entertaining and lodging evill thoughts, to keep them from all thought-defilement. Thus *David* Resolves to use all holy helps and means for the ordering of his thoughts, *according to Gods will.*

Psal. 19. 15.

Quest.

What speciall means hath God in his word directed us to use for the preserving of us from the prevailing power and pollution of evill thoughts?

Answ.

There be divers precious *Preservatives* that may be helpfull to us in keeping of our Thoughts.

The First Preservative.

1 **L** About to settle a holy Government in our fancy, & to keep our *imaginations* within the compasse of Divine Rules. Mans *imagination* must be cast downe, before his thoughts can be brought into captivity to the obedience of Christ, *2 Cor. 10. 5.* *Imaginations* are properly the operations of the fancy, which is a power of the soule placed

placed between the senses, and the understanding. The *phantasie* is the *imagining* power, as the mind is the *thinking* power in man. Fancy is that which the learned call *Imagination* and opinion. Mans imagination of it selfe, if ungoverned, is a wild ranging thing, it mis-leads his thoughts, and fills them with vanity and sensuality, and his life with unnecessary troubles; it is the great troubler of *Israel*.

Phantasia

כוח

המציר

Alius dicitur

imaginativa.

Alstedius.

1 *Imagination* is a shallow superficial apprehension of outward good or evill things taken from the senses.

2 The fancy doth greatly prize and value sensible good things, which are present and sutable to mans corrupt nature:

3 Mans imagination over-rules his judgement, untill it be filled with a new light and strength. Hence it is that the best things if accompanied with sensible inconveniencies, as sufferings, losses, reproaches in the world, &c. are by carnall men mis-judged for evill things:

2 The worst things, if they be attended with pleasure, profit, and sensible contentments, are by corrupt men mis-judged for the greatest good.

4 Mans fancy presents to his mind

E c 2

earthly

earthly riches, honours, outward enjoyment, as glorious things, wherein is much happinesse and contentment to be had. The thoughts and life of many men is almost nothing else but a vaine *fancy*; that which mainly sets their thoughts on work, is how to please their owne fancy, which formeth and imagins an excellency and happinesse in earthly injoyments; and in comparifon of which it contemnes all true excellency and happinesse: Hence arise those earthly covetous ambitious Thoughts which are predominant in mens hearts.

5 *Imagination* worketh upon mans affections, and affections upon his thoughts. The reason why sinfull imagination works so strongly upon the mind, is, because it raiseth the affections answerable to the good or evill which it apprehends, and the affections stir the thoughts.

Things work upon the mind in this order.

- 1 Some object is presented.
- 2 Then it is apprehended by imagination as good or as evill.
- 3 Our affections are stirred up suitably to our apprehensions of the object.

4 The

4 The affections work upon our mind, filling it with suitable thoughts. *Imagination* is the first *wheele* of the soule, it stirs it selfe, and other powers of the soule are stirred by its motion; if that move amisse, it moves the other wheelles amisse with it; And therefore the well ordering of this is of the greater consequence; for usually as mans *imagination* conceiveth, so the mind thinketh, the judgement concludes, the will chooseth, the affections are carried, and the outward man acteth.

6 This *Imagination* doth exceedingly corrupt our thoughts.

1 By false representations of things to the mind, which begets thoughts by the help of the fancy.

2 By forging matter out of it selfe without ground, and so offering it to the mind to work upon in its thoughts.

3 As our imagination is an ill instrument of the understanding to devise vanity and mischief.

7 Mans corrupt imagination frameth and shapeth every thing as it selfe pleaseth; it makes evill good, if it please the senses, and good evill, if it be displeasing to the outward man. Whereupon the thoughts of mans heart are

full of unsettlednesse and unquietnesse,
vanity and falshood.

So then, mans naturall imagination
must be cured, rectified, and sanctified,
before his thoughts can be holy and
gracious.

1 Therefore we must pray that God
would be pleased to erect a holy Go-
vernment in our hearts to order, regu-
late, and restrain this licentious faculty,
our fancy.

2 Labour to keep downe these dis-
orderly *Risings* of our fancy, and to
bring our imaginations into the obe-
dience of Gods truth.

3 For the well ordering and bound-
ing of fancy, consider the principall use
thereof; sense and *imagination* is pro-
perly to judge what is comfortable, or
uncomfortable, good or evill to the
outward man, not what is *morally* or
spiritually good, or ill.

The Second *Preservative*.

2 **W**E E must present all things to our minds, as the Scripture presents them to us: This will be a good means to keep our thoughts from feeding upon empty windy fancies.

1 Present to our minds the *Reality* of spirituall Riches, Pleasures, Honours, and Injoyments.

2 The *Emptinesse* of earthly riches, pleasures and honours, which are but shadowes in comparison of those true reallities that the Gospel discovers. The Spirit of God sets forth these earthly things as empty and dangerous things, calling them *vanity, uncertain riches, unrighteous Mammon, Thornes, yea, Nothing.*

Eccles. 1. 2.

Luke 15. 9.

Prov. 23. 5.

The Third *Preservative*.

3 **W**E E must propound *True* objects for the minde to work upon in its thoughts. Our fancy is prone to raise false objects, and thereby false conceits and foolish thoughts in us. Our best way to take

off our thoughts from false objects, is to fix them upon true objects: As

1 To think of the infinite greatnesse and goodnesse of God, and his peculiar perpetuall love to us in *Christ*.

2 The plenitude of Grace and Glory that is in *Iesus Christ*.

3 The high and heavenly Mysteries revealed in the Scriptures; the *exceeding great and precious promises* of the Gospel.

4 The reall possessions, preferment, and Royal priviledges of the Saints.

5 The great day of judgement that we must *all appear* before the *Lord Christ*, and be *made manifest* what we are, and what we have done, and be strictly accountable for all our thoughts, words, and works.

6 Let us think of *Heaven*, that *Paradise* of all glorious perfections, *plenitude* of blissfull joyes, and *Rivers* of purest pleasures, flowing from the immediate vision and injoyment of God for evermore.

The feeding and fixing of our minds upon these high and heavenly objects will be a means

1 To preserve us from vain sensuall thoughts.

2 To

2 To produce thoughts of true holiness, it will draw us to think thus with our selves, If these things be so indeed, then must we frame our thoughts and wayes suitable to these holy Principles.

The Fourth Preservative.

4 **W**E must labour to *Set bounds to our fancies*, and *put bonds* upon our thoughts. There is still some remainder of wildness in our fancy, and unsettledness in our minds after renewing; therefore we must confine our thoughts and imaginations within the compass of Scripture Rules. Lay a strict command upon them not to stray, or turn aside from the straight path; and if they begin to wander, and run out, it must be our wisdom and endeavour,

1 To restrain and reduce them presently, to stop these waters at their first breaking out, and not to give the least way to the inordinate irregular risings of our thoughts, and roving of our fancy.

2 To fasten our thoughts to the Crosse of Christ. Consider how cruelly

elly we have pierced the *Lord of Life*, by our thought-sins, and that he died to redeem us from our vain thoughts.

3 To confine our thoughts to some heavenly, precious, and profitable objects, as the *appearing of Gods Grace*, the *Glorious appearing of Christ*, and *our appearing* before him.

2 If our *imagination* break loose and defile our minds, and memories, yet let it not defile our wills: Give not the least consent to these sinfull motions, but tread them downe at their first rising, before they move to the practice of any thing.

3 We must never entertain groundlesse imaginations: Let us crosse and crush those imaginations which crosse the grounds both of Religion and Reason. How often doth imagination deceive us in sensible things, much more then will it deceive us in spiritualls? The *imaginary* grievances of our lives are more then the *reall*. Such is the incoherence, absurdnesse, and unreasonableness of mens imaginations, that oftentimes they are ashamed and vexed for giving the least way to them.

The Fifth Preservative.

5 **I**T must be our wisdom to fear and fly the *occasions* of evill Thoughts. As we must make use of the best helps and outward advantages of time, place, objects, that may have a kinde working upon our fancy and thoughts: So we must avoid the contraries that may be occasions of ensnaring and corrupting our Thoughts. The wisest men living cannot keepe their Thoughts from pollution, unlesse they be carefull to fly such objects and occasions as minister matter of evill to their minds.

1 There is in mans mind not onely an active power, whereby it is able to Act, but also a passive and receptive disposition whereby it may be wrought upon.

2 Outward *occasions* have a great efficacy and operation upon this passive power of mans mind for the production of evill thoughts; as we see in *David*.

3 The efficacy and strength of outward *occasions* stands in these two things.

1 In an impression of that evill in the minds of men which before was not thought of by them.

2 *Occasions* doe awaken and stir up the corruption of their hearts, and draw it out into corrupt thoughts.

There be foure speciall *occasions* which we must avoid if we would keep our thoughts from defilement.

1 Vain alluring objects: We must not please our fancies with vanities and curious sights.

2 Shun the company of vaine prophane persons, which hath an insnaring influence upon mans thoughts.

3 Beware of curious enquiries into unwritten unrevealed mysteries, which doth occasion cursed thoughts.

4 Idlenesse is a grand occasion of idle impure thoughts: It is the Devils houre in which he takes advantage to fill and defile mens thoughts.

The Sixth Preservative.

6 **T**Hat we may with more successe keep our thoughts, we must keep a continuall watch over the windowes of the soule, our *senses*, as the Worthies of old did. *Iob* would not trust *his eyes* without a *Covenant*, *Job* 31. 1. *David* is an earnest Petitioner to God to be the keeper of his *eyes*. *Turne away mine eyes from seeing vanity*. Oh! what a world of wickednesse doth the Devill convey insensibly through these flood-gates of sin, into the thoughts of those men who are carelesse and watchlesse this way? As to instance in the eares and eyes.

Psal. 119. 37.

1 What abundance of pollution and ill is throwne into the hearts of men through their *eares*, by the filthy tongues of wicked wretches, *set on fire, of hell*, and breaking out into rotten ribald speeches, which afterward beget much speculative wantonnesse in their thoughts.

The *slanderous* tongue drops into the eares many false reports, which are the cursed seeds of wrathfull revengefull thoughts in men.

A Tale-bearer comes and tells thee; that such a one spake of thee so and so; whereas in truth it was neither so, nor so; hereupon thy heart is filled with hard conceits and thoughts of fury against thy innocent brother, whereby thou art guilty of mentall murther; Therefore it concernes us to watch over our eares, to stop them against corrupt speeches; and to *drive away a backbiting tongue with an angry countenance, &c.*

Prov. 25. 23.

2 The eyes of men (if they be not guarded with a most eyefull wisdom) are a means to let into their hearts swarmes of vaine filthy thoughts. *David's* dreadfull example may teach all the Saints to the worlds end to watch over this wandring sense with extraordinary care and restlesse jealousy. An idle cast of the eye upon *Bathsheba* fill'd his heart with adulterous thoughts; which brought forth such a Hellish brood of lust and loosenesse, which wounded his soule as deeply and dangerously, as perhaps any of the Saints ever since.

If the wisest men shall suffer their soules to be led by their fancies, and their eyes to run after vanities, their thoughts

thoughts will be so filled with *vanity* and *vexation*, that at last they will cry out with grief and shame, *Vanity of vanity, &c.* The eyes will quickly betray the heart ; therefore we must *make a Covenant* with our outward senses, resolving in the strength of *Christ*, that none of them shall be instruments or occasions of letting in sin into our thoughts. If our eyes and eares be not kept with a continuall watch, the Devill will enter in by these windowes, and fill our thoughts with all vanity and prophanenesse.

Ecclesi. i. 2.

The Seventh *Preservative.*

7. **W**E must treasure up the precious word of God in our minds, labouring to abound in the sanctified knowledge of Divine truths, that so the mind may feed upon spirituall truths, and turn them into sanctified thoughts. *A good man out of the good treasure of his heart, brings forth good things.* That is, golden precious thoughts and speeches. If there be not a treasure of golden truths in mens hearts, their thoughts will be drossie, vaine, therefore we are commanded so *lay up the*

Dent. 6. 6, 7. *the words of God in our hearts; and to speake of them, not onely to our children in our houses, but also to and with our owne hearts, when we are walking, or riding on the way, &c. wherein we are often alone, and our time is spent in thinking.*

That this *speaking* of Gods word to our selves by holy meditation, is here also intended, will clearly appear by comparing Prov. 6. 21, 22. where Solomon exhorting us to *bind the word of God upon our hearts*, gives this encouragement, *When thou awakest it shall talke with thee*: That is, the word of Christ dwelling in our hearts, will talk with us in our thoughts, and administer matter of heavenly thoughts continually.

The Eighth Preservative.

8 **W**E E must labour to purge our hearts from earthly, carnall, and inordinate affections; and to keep our love, fear, joy, and grief in a holy heavenly frame: This will be an excellent means to keep our thoughts in a pure holy frame. The thoughts first stir the affections, and the affections

ons

ons being raised, work strongly upon the thoughts ; they draw the thoughts to fix upon objects that are suitable and sweet to themselves. Whatsoever we love, desire, or fear, will be much in our thoughts. If our love and delight be sincerely set upon Gods word, our thoughts will feed upon it continually ; as appears in *Dauids* example : *How doe I love thy Law ? it is my meditation day and night.* If our feare be given up to God, our thoughts will be much upon his glorious Name, Mal. 3. 16.

Psal. 119. 97.

The Ninth Preservative.

• **W**E E must strive to fill our minds with a strong apprehension of Gods *Omnipresence and omniscience*, that all our thoughts are open and naked before the great God ; there is *No Creature hidden from his all-searching eye.* He seeth and knoweth all the Creatures that we make in our hearts, our thoughts and imaginations. When vaine ungodly thoughts doe assault us, we should think thus with our selves, God is present, he stands by, and looks on, he seeth my thoughts. This

Heb. 4. 12, 13.

Jer. 17. 10.

1 Sam. 2. 3.

apprehension will be a powerfull means to fence our thoughts against evill. We have an excellent place for this, *Job* 31. if we compare *vers.* 1. and *v.* 4. together, it is one continued speech. *I have made a Covenant with mine eyes, why then should I thinke of a Maid? Doth not he see my wayes, and number all my steps?* What was the reason that *Job* durst not yield to a vaine impure thought? Because *God seeth it*, (saith he) he beholds *my wayes*: That is, the secret wayes of my heart, my thoughts. God takes notice how many thoughts I think, and what they are: So that *Job's* eye was fixed upon *God's* eye, and this fixed and overpowred his thoughts, that he durst not take liberty in his thoughts.

1 Let this impression be alwayes upon our hearts, that God stands by and takes a strict view of our thoughts, and will call us to a reckoning for them. This will be an excellent means to keep us from the prevalency of those evill thoughts that assault us.

2 Consider that God doth not stand by as a meer looker on, but he takes such notice of all the thoughts that passe through mens hearts, that he powders

Job 31 4.

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ders and weighs them, as it were, to give them the fruit of their thoughts. Mens sinfull thoughts are laid in one ballance, and the righteous judgements of God in the other: To his Children, he gives correction, but he weighs out punishment, wrath, and damnation to wicked ones.

3 Let us consider who it is that knows our thoughts; it is the all-knowing, all-powerfull God, whose eyes are as flaming fire, and his feet like brasse.

There is no man but needs an increase of faith in this truth; for if the infiniteness of Gods presence and knowledge were firmly believed, it could not be, but that we should be more carefull and eyefull of our thoughts, and wayes, then we be: Therefore for a clearer conviction and plenary perswasion of this truth, I will present two eminent places, one is in *Ephes. 4. 6. One God, who is, above all, and in you all, and through all.*
 1 *God is above all*; he looks down and beholds all that men think and doe on earth; as a man that stands *above* in a high place, can see all that is done below.

But it may be objected, though a *Object.*
 man be above, yet there may be some
 f f 2 corners,

corners, dens, and caves, wherein men may hide themselves from the eyes of him who is above them.

Ans.

δια πάντων
καὶ ἐν παντί
ἐμὴ.

God is said to be *above all, and through all, and in you all*; he is *in us*, in our hearts and spirits, by his all-knowing eye, and all-searching presence; God seeth every corner of our hearts, every thought and secret of our hearts: He looks *through us*, through our hearts, as a man looks through a clear glasse. This is more plainly held forth, *Psal.* 139. 1, 2. *O Jehovah! thou hast searched me, and knowest me, thou knowest my downe-sitting, and mine up-rising; thou understandest my thoughts afar off.* My familiar thoughts, my neereft and most inmost thoughts, as the Hebrew imports.

בנתה
לרעי
מרחוק

Jehovah knowes the thoughts of men *afar off*, because he knowes the Principles that are within their hearts, and what they would act if occasion were offered: As a man that knowes what roots are in his Garden, he can say, this and this will come up in the spring, though no Flower appear for the present. Oh therefore let us labour to keep this apprehension alwayes present with us, that God beholds and takes
notice

notice of all our thoughts.

The Tenth *Preservative.*

10 **W**E E must be mainly careful to give up our first thoughts to God, at our awaking in the morning: This will be a good means to keep our thoughts close to God all the day following. This was *Dauids* constant practice, as appears, *Psal.* 139. 17. *When I awake, I am still with thee.* That is, in my thoughts, I am still meditating of thee. When we awake, we should first fill our minds with the thoughts of God.

1 Of his greatnesse and goodnesse; of his mercy that is renewed every morning.

2 Of his *presence* with us, his all-searching eye that is over us, and his mighty *hand* that is with us to assist us in doing his work, and to resist all evils and enemies for us.

3 We should fix our first thoughts every day upon that great and glorious end for which we have our life and being, and how every thing we doe, and that befalls us, may be reduced, ordered, and made serviceable to this high

end, *Gods glory*. The setting of our thoughts in a holy order every morning, will much conduce to the right ordering of our thoughts; it will prevent and keep out those earthly sensuall vanities which doe attend at the door of our hearts to make the first entry, and to take up our thoughts for all the day. Those objects that doe first take possession of our thoughts in the morning, do much prevaile with our thoughts the day after. The perfuming of our spirits with some gracious meditations at our first awaking, will much sweeten our thoughts all the day.

It is a thing much to be lamented and laid to heart, that Christians who professe themselves Heires of Heaven, having matters of that weight and excellency to exercise their hearts upon, should spend their thoughts upon trifles, vanity, and *nothing*, as all earthly things will ere long appear. Now one chief cause why mens hearts and heads are so fill'd with earthly sensuall thoughts, is, because they doe not season and strengthen their minds with thoughts of God, and heavenly things, at their first awaking.

The Eleventh *Preservative.*

11 **I**T will be a precious means to keep us from evill thoughts, if we be constant in holy *fore-thoughts* and *after-thoughts* every day.

1 In the morning *fore-thinking* and resolving in the strength of *Christ Jesus* to watch over our thoughts all the day, and to keep our hearts above all keeping, that we offend not in our thoughts.

2 We must keep a strict watch over our hearts the day following ; and though vaine vagrant thoughts doe crowd in, yet take notice of them, abhor and repell them, complain to God against them,

3 At night we must try & examine our thoughts, call them to account what they have acted, how they have carried themselves the day past : Take that course with our thoughts , that men doe with idle Servants, they set them their task in the morning, and at the end of the day they call them to a reckoning ; this makes them carefull to doe their work.

The Twelfth Preservative.

12 **I**F we would be kept from idle impure thoughts, we must keep our bodies and minds close to the work of our calling. As we must walk faithfully in a lawfull calling, so our minds must be fixedly intent on the businesse of our calling; a diligent hand and intensive mind must goe together. This I take to be the meaning of that Scripture, *Eccles. 9. 10. Whatsoever thy hand findeth to doe, doe it with thy might.* That is, all that we have a calling to do, and all that we doe in our callings, we must *doe it with our strength*; that is, with *strength of wisdom and knowledge, with strength of thoughts.* That this is the meaning, is evident from the latter part of the verse, *For there is no worke, or thought, or knowledge, or wisdom in the grave whither thou goest. There is no thought in the grave.* So the Hebrew word signifies, and so the Greek Interpreters render it, and others also.

When we act in our particular callings according to Divine Rules, we serve God therein, therefore we must put forth the intention and strength of the

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Eccles. 9. 10.

והענין

אֵינֶם שָׁמָיִם

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the mind, in the works thereof: The stream of our thoughts must run along with the works of our hands; and be confined within the compasse of our Callings, whiles we are acting therein: This will be an excellent means to keep in our thoughts from running out into vanity and vilenesse. 'Tis impossible for idle men and women to be free from idle, foolish, and filthy thoughts. An idle life is a burden to it selfe, and it burdens mans mind with abundance of vain ungodly thoughts. If the body be not employed in labour as it should be, the mind will be intent on things that it should not, and perplexed with those troubles that it would not.

Idlenesse is the *houre of Temptation*, wherein Satan joynes with our imagination, and sets it about his own work, to grind his Greefe; For the mind of man is as a *Mill*, it either grinds that which is put into it, or else works upon it selfe, wearing and wearying it selfe in foolish and fruitlesse thoughts. When *David* was idle, how did his thoughts run out into folly and filth? They that live without a Calling, or walk idly and inordinately in their Callings, doe alwayes lye open to all kind of wicked thoughts;

thoughts ; therefore it is Gods appointment , that every man should make choyce of an honest vocation, and labour faithfully therein.

1 To set our thoughts on work, and to hold them doing in the works and concernments of our Callings : The spirits of men are active and restlesse, and will be busied some way or other ; therefore it must be our care to find them work, to keep our thoughts alwayes acting, either in the duties of piety, or works of our Calling, or in Divine meditations.

2 God hath appointed our vocations to *set bounds* to our thoughts, to confine them to their walk, that they may not run out to impurities or impertinencies. If the thoughts of men were left at liberty, they would run out on every side like a River that hath no bounds nor banks : But now we must take heed that we doe not burden our minds with many things : Over-much businesse fills mens hearts with dividing disturbing thoughts , and torturing cares.

2 Distracting care fills men with vaine earthly and wandring thoughts.

3 It wasts and weakens the mind,
and

and so unfits it for any spirituall duty.

4 These thought-full cares are need-
lesse and unprofitable, they hinder and
hurt us in our businesse.

Lastly, We must be much in prayer
to God, that he would be pleased to
purifie and sanctifie our thoughts, to
settle them in a holy frame, and keep
them free from defilement, The keep-
ing & right ordering of mans thoughts,
is above mans strength. *We are not suf-
ficient of our selves, as of our selves, to
thinke one good thought,* nor to keep out
one wicked thought: We must com-
mit our thoughts to Gods keeping and
ordering, he is the onely King over
them, and Keeper of them: Let us be-
lieve and plead that precious Promise,
*Prov. 16. 3 Rowle thy works unto Je-
hovah, and thy thoughts shall be establish-
ed and ordered by him;* he will fix them
upon Divine objects, and thereby free
them from that disorder, distraction,
and confusions which are apt to assault
and annoy us. Oh therefore! when
vaine proud prophane thoughts begin
to rise in us, and to war against us, we
must cry mightily to God, and say, We
have no power to stand and withstand
these Armies of sinfull thoughts that
come

come against us ; but our eyes are unto thee O Lord God for strength to resist them, and victory over them.

Remember ;

1 Where our strength is, 'tis in the Lord Christ our head, and *in the power of his might*, Eph. 6. *In his own might shall no man be strong.*

2 That we have the Promise of present help, and future victory.

3 We must pray, and act faith, believe Gods power and Promise, and it shall be to us *according to our faith.*

4 As it must be our constant care to crush and suppress every vain thought at its first rising ; so it must be our daily prayer that God would *Cast downe our imaginations*, and *bring into captivity all our thoughts to the obedience of Christ.*



F I N I S.



